Aṣṭāvakra Saṁhitā

Swami Nityaswarupananda

Advaita Ashrama

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|| ॐ श्री: ||

ASṬĀVAKRA SAṀHITĀ

K. M. Udupa

6.8.89

AṢṬĀVAKRA SAṀHITĀ

Text with Word-for-word Translation,
English Rendering, Comments,
and Index

By
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TRANSLATOR'S PREFACE TO THE THIRD EDITION

The *Aṣṭāvakra Saṁhitā*, or *Aṣṭāvakra Gītā* as it is sometimes called, is a short treatise on Advaita Vedānta, ascribed to a great sage, Aṣṭāvakra. Written in Sanskrit, it consists of a dialogue between Aṣṭāvakra and his disciple Janaka. Who these two were, however, is not known.

There is a story in the *Mahābhārata* which mentions Aṣṭāvakra and Janaka. It is found in chapters 132-34 of the *Vanaparvan*. Aṣṭāvakra's parents were named Kahor and Sujātā. One day, when Aṣṭāvakra was still in his mother's womb, Kahor was sitting beside his wife and reciting the Vedas. To their great surprise, the child in the womb suddenly cried out: 'Father, through your grace I have already learnt all the Vedas, even lying in my mother's womb. But I am sorry to say that you often make mistakes in your recitation.'

Kahor took this as a grave insult and cursed his son, saying that he would be born with eight parts of his body deformed. Accordingly, in due course, the child was born with a twisted form and was named Aṣṭāvakra, which means 'eight-curved'. Kahor went one day to the court of Janaka to beg money from the King. The King had at that time at his court a great scholar called Vandin, who was the son of King Varuṇa. Vandin was

profoundly versed in the Vedas, and Kahor was called upon to debate with him. Kahor was defeated and as a result he was sent into the depths of the sea, there to be engaged as a priest taking part in a sacrifice performed by Varuṇa.

Time passed, and when Aṣṭāvakra was a lad of twelve he heard of the sad plight of his father. Accompanied by his maternal uncle, Svetaketu, Aṣṭāvakra went to the court of King Janaka. Being a mere boy, he was not at first allowed entrance into the court, but when he gave proof of his extraordinary knowledge of the *Śāstras*, he was cordially welcomed. At once he sought out his father's opponent, Vandin, and entered into a debate with him. A most remarkable controversy ensued, and the boy of twelve defeated the foremost scholar of the court of Janaka. He then rescued his father from the grip of Varuṇa. Kahor was very pleased at his son's achievement and wished to withdraw the curse he had put upon him before his birth. He therefore told Aṣṭāvakra to go and bathe in the river Samangā. Aṣṭāvakra did so, and lo, he came out of the water with all his limbs made straight. But his name continued the same for ever.

Coming to modern times, it is interesting to find that this ancient classic, the *Aṣṭāvakra Saṁhitā*, played a rather important part in the early life of Swami Vivekananda. When he first made the acquaintance of Sri Ramakrishna he was in intimate touch with the Brahmo Samaj and was under the influence of its ideas and teachings. At

that time he would not believe in Advaita. But at their very first meeting Sri Ramakrishna had seen into his inmost being and had found that the Swami was pre-eminently monistic in temperament, and in this he was unique among his disciples. But at that time the Swami was quite unconscious of this and so, naturally, he resisted any monistic teaching from his Master. But Sri Ramakrishna found a way to overcome this difficulty. He had in his room a copy of the *Aṣṭāvakra Saṁhitā*, and very often he would ask the Swami to read it out to him. After reading a verse or two the Swami would refuse to proceed further. But the Master would induce him to read on by saying that he was not insisting on his accepting this teaching, but only asking him to read it out to him. In this way this book came to have a great influence on his life. He laid great emphasis on Advaita and often declared that it would become the future religion of mankind.

* * *

This translation of the *Aṣṭāvakra Saṁhitā* was first published in *Prabuddha Bharata*, month by month from January 1929 to December 1931. It was revised and published in book form in 1940, a second edition appearing in 1953. In the present edition both the English translation and the notes have been thoroughly revised with many additions and alterations. Considerable improvement has thus been effected. The text is more easily comprehensible and the notes bring out more clearly the central teaching of Aṣṭāvakra.

Earlier, this English rendering had appeared in conjunction with the Kanarese script, published in 1932 from the palace of the Maharaja of Mysore. A second edition of this Kanarese version was published in 1936. We shall always feel indebted to Mr. V. Subramanya Iyer, sometime Registrar of the Mysore University, who took a keen interest in this work and wrote an Introduction for the Kanarese version. He also went through the whole work in its earliest phase, making valuable suggestions for its improvement.

Dr. Satkari Mookerjee, M.A., Ph.D., who has kindly written the Introduction to this book, was formerly Asutosh Professor of Sanskrit at the University of Calcutta. He is well known in India and abroad for his deep and outstanding scholarship in the different branches of Sanskrit learning, Pali, and Indian philosophy, including Buddhism and Jainism. We offer him our deepest gratitude for the sincere interest he has taken in this publication, going through the whole work very minutely and writing his most learned Introduction.

Belur Math
June 1969

NITYASWARUPANANDA

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INTRODUCTION

The *Aṣṭāvakra Saṁhitā* is an accredited classic of monistic Vedānta. It leaves no loophole for the misconception or misinterpretation of its fundamental standpoint or attitude. It would have been a matter of great satisfaction had we been in possession of similar works in other schools of philosophy and religion, the paucity of which is poignantly felt by scholars regarding the Buddhist schools. The present work makes us understand what monistic Vedānta stands for. Its assertions are categorical, positive, direct, and unambiguous. It is an ancient classic, which proves that Gauḍapāda or Śaṅkarācārya did not propound a newfangled philosophy under the influence of Buddhist idealistic thought, as facile scholarship seeks to establish nowadays on the basis of superficial and flimsy parallelisms. This system of thought, on the contrary, had its moorings in the Upaniṣads and received definite articulation in older works, including the present one.

The Upaniṣadic texts and the *Bhagavad-Gītā* have been twisted and turned by the commentators to suit their philosophical leanings and prepossessions, because the *ipsissima verba* of these texts are not unamenable to the exercise of exegetic ingenuity. But the present book stands in a class apart. Whether you agree or not, you are not left in suspense or doubt as to what it means. It gives a candid, un-

hesitating, unblushing, and unapologetic presentation of the cardinal principles of Vedānta, without consideration for and concession to our realistic predispositions. No wonder that it is a *vade-mecum* for the monks of Śaṅkara's orders. Of course it has not been widely popular with householders because it refuses to cater to their instincts or to make allowances for the exigencies of social or political circumstances.

We must be grateful to Swami Nityaswarupananda, the Secretary of the Ramakrishna Mission Institute of Culture, for this critical edition of the text and for the vigorous English translation and illuminating annotations. Being a *sannyāsin* of the order of Śaṅkarācārya, whose allegiance to the monistic Vedānta as expounded by the founder is unqualified and unconditional, the Swami has found this work naturally satisfying to his conviction and belief. It is an achievement to have made this austere classic popular with an appreciable circle of serious students of Indian thought. I have had the privilege of studying the text with the translation and comments of the Swami, and I have been struck by the simplicity of his English idiom which makes the import of the original abundantly intelligible. The work forms an important addition to the series of Anglo-Sanskrit publications of the Ramakrishna Order and maintains intact their standard of perfection. It combines lucidity and simplicity with fidelity to the text, and has the exactitude and precision required by academic scholarship.

To be aware of the faith and trust that I have enjoyed at the hands of the Swamijis has been an unfailing source of inspiration to me, and it has sustained my self-confidence. It was, however, with a good deal of effort that I submitted to the wish of Swami Nityaswarupananda that I should write an Introduction to his work. It was an honour and a task which left me no choice but acquiescence. Nobody is more conscious than myself of my limitations in this regard. Whatever may be the worth of our scholarship, I for my part am fully conscious that in Vedānta at any rate the writer, in order to be successful, must possess a higher qualification than mere textual knowledge and intellectual conviction. He must have a share of the moral and spiritual endowment which is made the condition precedent by Indian tradition. A scholar can at most hope to be able to satisfy speculative reason; but it is the words of a monk that can produce conviction and the conversion of the whole man. It is not a coincidence that the majority of the best works on Vedānta philosophy are the products of monks. The success of the present publication and the response it has evoked are to my mind a fresh confirmation of the truth and justice of this tradition in Vedāntic literature.

The present work is not a philosophical treatise in the technical sense of the term. It does not care to call in aid the intellectual resources which are the only stock-in-trade of all philosophical dissertations. We find in it, on the contrary, an unfoldment of the ultimate Truth, which is the final objective

of philosophy, but which for ever eludes its grasp. Philosophy, and even Vedānta *qua* philosophy, can only produce an intellectual conviction which falls far short of the direct realization of the Truth. For direct realization the spiritual aspirant must undergo a course of *sādhanā* under the guidance and supervision of a guru who has himself gone through the grind and envisaged the Truth face to face.

Monistic Vedānta has uniformly discarded the world of sense and intellect, and all that revolves round the conception of dualism, as an unmitigated illusion for which there is no logical or ontological justification. All attempts at rationalization of the world-appearance together with the fundamental datum of logical thought, namely, the ego, are bound to end in a *cul de sac* and a confession of failure. The failure of logic is not due to the limitations of the human intellect, but to an intrinsic defect which vitiates the very nature of objectivity. This is the burden of the Upaniṣads; and the entire Vedāntic philosophical literature, from the earliest writings of Gauḍapāda and Śaṅkarācārya down to the latest polemical works of Srīharṣa, Citsukha, and Madhusūdana Sarasvatī, is occupied with the task of proving the unreality of the objective world by appeal to logic and authority alike.

Vedānta philosophy admits a threefold criterion of Truth, viz. authority (śruti), logic (yukti), and self-realization (Ātmānubhūti). Authority is equated with self-realization and is valid only because it embodies the results of the realization

of seers of Truth, which are always open to attestation by the self-realization of the coming seekers of Truth. The approach of Vedānta is thus seen to be rational in the sense that it is not in conflict with the demands of reason. But it also recognizes the limitations of reason, and transcends reason by the help of a suprarational organon called self-realization which directly intuits the Truth. Reason is a helpful guide up to a certain limit, but it is after all a negative instrument and its findings are bound to be negative in character. It helps us to discard and to negate what is untruth, but for the realization of the positive Truth it is incompetent and inadequate. Philosophy, which absolutely relies upon reason as the only dependable organon, has not been successful in its positive findings, for these have remained debatable points and have failed to command universal acceptance.

The superiority of Vedānta lies in the fact that while it fully utilizes the resources of reason, it at the same time corrects and supplements the results attained by that means by a supra-intellectual organon, which does not contradict the findings of reason but supplements them by its positive discoveries. The discoveries of this suprarational intuition satisfy the demands of reason in full. The tremendous hold of Vedānta upon the intellectuals of India is due to this secret of the reconciliation of reason with suprarational intuition. Undisciplined reason has its idiosyncrasies which lead to clash and conflict, and so it stands in need of being checked by a corrective, and this is supplied by the

suprarational power of intuition in man. This recognition of the inadequacy of unaided reason must not be interpreted as advocating the anti-intellectual and anti-rational approach. Vedānta is thoroughly rational, and where reason comes to a standstill it goes beyond by the light afforded by the suprarational organon. The falsity of everything that presents itself as an *other* to consciousness is the conclusion which is deduced by the application of this triple criterion, and the philosophical literature of Vedānta is occupied with this task.

This fundamental proposition forms the starting-point of enquiry in the Aṣṭāvakra Saṁhitā and is not the conclusion aimed at. The aim is realization of the Truth, and not a rational defence of it. The Self alone is real and all not-Self is appearance. The false identification of the Self with the not-Self is the cause of bondage. Bondage is thus due to ignorance of the real nature of the Self, and freedom is attained as soon as the ignorance disappears on the dawn of self-realization. The disappearance of ignorance automatically entails the disappearance of the not-Self, which is its product. The existence of an *other* is the cause of all our worry and unhappiness. When the Self is realized as the only reality, difference and distinction vanish like mist before the sun, and freedom is attained. In point of fact freedom is the very essence of the Self and loss of freedom is only a case of forgetting. This truth is illustrated by the example of the gold chain round the neck. A man wears a gold chain round his neck, but forgets its presence, feels miserable, and

casts about for its recovery. Somebody reminds him of the presence of the chain on his own person, and he discovers it and feels happy. Such is the case with us all. We feel miserable because we do not realize the freedom that is ours, and through ignorance feel that we are in bondage.

To the question of Janaka as to how freedom can be achieved, the answer given by Aṣṭāvakra is simple. 'Know the Self as Pure Consciousness, the unaffected witness of the phenomenal world and you will be free' (I. 3). In reality the Self is always free; freedom is not attained, but simply realized and discovered. The impediment to self-realization and freedom is our preoccupation with the objective world, which inevitably leads to conflict of interests and consequently to feud jealousy, revenge, and moral depravity. The result is the erection of fictitious barriers between man and man. To get rid of these barriers of separation and the obsessions fostered by the possessive instinct it is necessary to cultivate an attitude of detachment and to culture the moral virtues of charity, forgiveness, sincerity, and love of truth.

This moral discipline liberates the mind from the octopus of sense-objects and diverts it inwards. The inward diversion of the mind will enable the aspirant to realize his independence and detachment from the network of relations which constitute the phenomenal world. So long as the mind sees another self, there is bondage. Freedom consists in seeing nothing but the Self as and in everything. The Self is the Brahman, the undivided and un-

differentiated Consciousness-Existence-Bliss, and is not to be confounded with the ego. The ego is consciousness limited and distorted by the mind as light is distorted by a prism. As soon as a person effects his liberation from the snares of the ego, he becomes Supreme Bliss, to which there is no limit.

The teaching of the *Aṣṭāvakra Saṁhitā* is simple, direct in its appeal, and unhesitating in its delivery. It goes straight to the heart and the very contemplation of it gives even a matter-fed mind a foretaste of the bliss of freedom. Freedom and bondage are purely the creations of ideation. 'He who considers himself free is free indeed, and he who considers himself bound remains bound' (I. 11). Here a simple formula is prescribed as the means of escape —think yourself to be free, the eternal unlimited Consciousness-Bliss, and you will be free and happy. The joy of self-realization is depicted in soul-stirring language. The description is graphic and stimulates contemplation. The disciple realizes that it is his own self that sustains and illumines the universe. The whole universe belongs to him, or rather hangs as a floating appendage to his being. The unity of the Self with all that exists is realized. In fact nothing exists but the Self, and the lingering trail of objectivity vanishes on the disappearance of ignorance. The multiplicity of selves, too, is an equally unmitigated appearance. There is neither a plurality of objects nor a plurality of subjects. There is only one subject or rather no subject.

The self-existent, infinite Consciousness plays the role of a number of subjects through its false

identification with the mind-organs, which are the creations of the resourceful Māyā. Māyā is the prius of the phenomenal world—the principle of unreason, the fountain-head of irrationality, the Enchantress of infinite resources. There is no escape from her hypnotic influence save through knowledge. But there is a silver lining to every cloud. Māyā is not the Satan of Semitic conception. She is not Absolute Evil, and is possessed of a redeeming feature in her character, for she is also the embodiment of science and reason. This provides an outlet. Science kills nescience, reason kills unreason, and, both being embedded in the selfsame Principle called variously Māyā, Prakṛti, or not-self, this Principle carries in its own self the secret of her death. This truth has been graphically described by Vyāsa in his Bhāṣya on the Yoga-Sutra (I. 12). 'The mind is like a river with two opposite courses —one moving towards good and the other towards evil. The good one moves in the channel of discrimination and leads to liberation. The evil one moves in the channel of non-discrimination and leads to bondage. By dispassion the evil course is arrested, and the practice of discrimination sets free the good course.' This gives the *raison d'être* of moral discipline, which is emphasized with so much vigour in the Śāstras.

The necessity of detachment, which was alluded to in the very commencement of the work (I. 2), is emphasized in the third chapter. Craving for the objects of the senses, it is declared, lasts only so long as there is ignorance of the beauty of the Self.

But the bubble of the world-order is pricked as soon as the surpassing beauty of the Self is realized (III. 4). In the fourth chapter the Self is spoken of as the unrivalled lord of the universe, who is absolutely free from fear. This fearlessness has been emphasized repeatedly in the Upaniṣads and was the perpetual burden of the teaching of Swami Vivekananda. Of all systems of philosophy, it is pre-eminently Vedānta that can make us free from fear, be it of death or of tyranny.

Vedānta is the only philosophy that will satisfy the aspirations of mankind for all time. Chapter V speaks of the fourfold way to self-realization, and Chapter VI emphasizes the unreality of the outer world, both sentient and insentient. Chapter VII is the reaffirmation of the Truth through the self-realization of the disciple.

Chapter VIII makes an advance upon the position attained. The realization of the unreality of the objective world is only a preparation for the similar realization in respect of the inner, psychological world. The psychological world is as much an illusory appearance as the objective world. The mind and the ego are primarily responsible for bondage, since they obstruct the vision of the infinitude of the Self. In the next two chapters the intellectual and ethical worlds also are declared to be unreal accretions and the temptation of virtue is shown to be an obstacle to higher realization. The values of life, economic, moral, and aesthetic, are not ultimate verities and they hold the field so long as consciousness is in the grip of desires.

Chapter XI deals with the cultivation of moods, which enable the aspirant to withstand the onslaughts of fortune—the good and the evil alike. The next three chapters affirm the futility of the intellectual, aesthetic, and moral disciplines, which become a hindrance to the aspirant for liberation as he advances in the course of his *sādhanā*. Even the striving for liberation ceases before the goal is reached.

Chapter XV is unsurpassable for the sublimity of its language and teaching alike. The disciple is exhorted to realize that 'It is verily through your ignorance that the universe exists. In reality you alone are. There is no *jīva* or Īśvara other than you' (XV. 16). This takes us to the acme of perfection and to the highest point of realization. One may feel tempted to read in these utterances the anticipation of the doctrine known as Ekajīvavāda (the doctrine that only one individual subject exists). But it would be more correct to consider the deliverances of this kind as proceeding from the transcendental point of view. The absolute identity of the Self and the negation of a second Principle, spiritual or material, are the cardinal principles acknowledged by monistic Vedānta in all its schools. The recognition of values and the ethical and intellectual disciplines are valid only provisionally, that is to say, in the lower plane of reality, where the influence of *avidyā* is in force. But when the *avidyā* is destroyed, together with its satellites, there is no experience of a second entity even on the phenomenal plane. In other words,

the phenomenal world disappears with the cessation of its cause.

The later doctrines of Ekajīvavāda (one subjectivity) and Ajātavāda (no creation) also seek to emphasize the unreality of the phenomenal world and the reality of the Self alone. There is absolutely no difference of opinion among the teachers of monistic Vedānta with regard to this supreme truth. The denial of extra-subjective existence to the phenomenal world is only a case of emphasis. And even when the provisional validity and extra-subjective reality of the phenomenal world is admitted by the author of the *Vivaraṇa* and his followers, there is no room for the mistake that these grades of reality have only a relative validity and they do not posit a second reality parallel to or alongside of the Self. The admission of grades in reality, lower and higher, is a methodological device and is a concession to lower intellects. It is always recognized that the apparent *(prātibhāsika)* and the conventional *(vyāvahārika)* orders of reality are rather phases of unreality, as absolute reality is denied to them. All things other than the Self are only an appearance, no matter how persistent and consistent some of them may appear to be. The admission of provisional reality is not in conflict with the central doctrine of Vedānta that only one Self exists, as the reality accorded to the phenomenal world is only vicarious, it being recognized that it shines in borrowed light and, apart from the substratum of the Self over which it appears, it has no existence whatsoever.

Chapter XVIII is, like the last chapter of the *Bhagavad-Gītā*, a résumé of the previous teachings. It is the final summing up of the findings. In it the nature of the liberated soul, who is still in life (jīvanmukta), is described. To such a blessed person the world of plurality and the gradations of values have lost all their pretensions. The phenomenal world stands exposed and the Māyā is checkmated. The glowing poetry and the rapturous language of this chapter can come forth only from a person who has lived through these experiences. They do not fail to evoke a response, even from persons who are in the shackles of the world. They appeal with a force and a charm that are irresistible for the time being. The last two chapters give, through the realization of the disciple himself, a reaffirmation of the truths inculcated in the previous chapter.

The *Aṣṭāvakra Saṁhitā* bears close affinities to the *Bhagavad-Gītā* and seems to be the product of the same age. We find in it the same forceful, simple, unlaboured diction and the same ring of sincerity and truth. No recourse is had to the weapons of logic which were forged in later times to counteract the attacks of rival philosophers. There is absolutely no trace of wavering allegiance, no intellectual or linguistic elaboration, and no weakness in its deliverances. Without entering into chronological controversy, which has very seldom proved profitable in the field of Indology, it may be put forward as an indisputable proposition that the work is older than Gauḍapāda's Kārikās,

which promulgate the doctrine called Ajātavāda (the doctrine of no creation), which obliterates the line of cleavage between the *prātibhāsika* and the *vyāvahārika* planes of reality. One may find in the present work the germs of these extremistic theories. In our judgement the parallelisms, which are by no means pronounced, are capable of a satisfactory explanation if approach is made from the transcendental point of view.

January 1, 1940 SATKARI MOOKERJEE

CHAPTER I

INSTRUCTION ON SELF-REALIZATION

जनक उवाच ।

कथं ज्ञानमवाप्नोति कथं मुक्तिर्भविष्यति ।
वैराग्यं च कथं प्राप्तमेतद् ब्रूहि मम प्रभो ॥ १ ॥

जनकः Janaka उवाच said :

कथं How (लोकः man) ज्ञानम् knowledge अवाप्नोति acquires कथं how मुक्तिः liberation भविष्यति will be कथं how वैराग्यं renunciation प्राप्तम् is secured च and प्रभो O Lord एतत् this मम me ब्रूहि tell.

Janaka said :

1. How can knowledge[1] be acquired? How can liberation[2] be attained? How is renunciation[3] possible?—Tell me this, O Lord.

[1] *Knowledge*—Realization of the identity of the individual self and the Supreme Self or Brahman which is Existence, Knowledge, and Bliss absolute.

[2] *Liberation*—Freedom from ignorance, all bondage, and limitations—arising concomitant with Knowledge, i.e. the complete destruction of all misery and the attainment of supreme bliss.

[3] *Renunciation*—Unattachment to the pleasure and pain derived from worldly objects and even to the joyful life in heaven, which is also impermanent. This forms the most important of the four qualifications required of an aspirant for the attainment of Self-knowledge— the

other three qualifications being: (i) discrimination between the real and the unreal; (ii) acquisition of the six cardinal moral virtues; (iii) intense longing for liberation. The six cardinal moral virtues are: (a) *śama*, restraining the outgoing propensities of the mind; (b) *dama*, restraining the external sense-organs through which the mind attaches itself to sense-objects; (c) *uparati*, withdrawing the self; (d) *titikṣā*, forbearance; (e) *samādhāna*, self-settledness; (f) *śraddhā*, faith—the faith that is the grasp upon the ultimate, faith in the power of one's own self.

It will be noted that 'renunciation' is defined as 'unattachment'. Both these terms must be understood in depth. 'Renunciation' has nothing at all to do with giving up possessions, as usually understood. Even one with no possessions has not renounced them if, mentally, he still identifies himself with them and therefore either desires them or rejects them.

Unattachment is not indifference; nor is it the suppression of natural feelings of pleasure and pain.

Attachment springs from the concept of duality, the idea that there are more entities than one. These entities are, on the one hand, the individual self, including the mind and the senses, and, on the other, the world. Within the individual self there is Consciousness. The individual is Consciousness identified with his own body, mind, and senses. He regards other individuals and all objects as separate and different from himself.

As long as this identification persists, the individual's relationship with the world will be based upon this sense of difference. The individual is attracted to persons and things that he likes, and he is repelled by those he does not like. Pleasure and pain are rooted in attraction and repulsion. And attraction and repulsion are rooted in the conception of duality.

The conception of duality can only be resolved in the conception of the unity of Consciousness, the Self in all beings and in all things. There is but one Absolute

⊗ for the sake of wife, my dear, but it is for his own sake that she is dear. (Same is the case with sons, etc.) Verily beings (& all) are dear not for the sake of beings (all) but it is for one's own sake that they are dear. Yagnavalkya's advice to his wife Maitreyi'.

Existence. Whatever is perceived by the mind and the senses is only a temporary appearance superimposed on the Self. The Self in all is thus the only reality; the world is unreal for it has no absolute reality. The reality of the world is in the Self, not in its outer form.

Living in the world, we ordinarily are not aware of the Self as the only reality. We take the superimposed form to be the reality. This state is described as 'ignorance'. Any relationship that we establish between ourselves and the world, except on the basis of the reality of the Self and the unreality of the world, is an act of ignorance. Knowledge comes with the perception of the Self.

The conception of the unity of Consciousness revolutionizes the relationship between the individual and the world. While ignorance persists, and attraction is rooted in the conception of duality, we mistake the real content of our attraction for the objects of the world. But with the attainment of Knowledge we realize that it is the Self, the one real existence in all, that is the source of our attraction to them. As the *Bṛhadāraṇyaka Upaniṣad* says (2.4.5): 'It is not for the sake of the husband that the husband is loved, but for the sake of the Self that the husband is loved.'

When objects are viewed as real in themselves, we identify ourselves with them and are thus attached to them. Attachment, then, is false identification. While attachment springs from ignorance, unattachment springs from Knowledge.

अष्टावक्र उवाच ।

मुक्तिमिच्छसि चेत्तात विषयान् विषवत्त्यज ।
क्षमार्जवदयातोषसत्यं पीयूषवद्भज ।।२।।

अष्टावक्रः Aṣṭāvakra उवाच said :

तात O child चेत् if (त्वम् you) मुक्तिम् liberation

न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । etc. Verily the husband is dear (to the wife) not for the sake of husband, my dear, but it is for her own sake that he is dear. Verily the wife is dear (to the husband) not ⊗ See next page

इच्छसि wish (तर्हि then) विषयान् the objects of the senses विषवत् like poison त्यज shun क्षमार्जवदयातोषसत्यं forgiveness, sincerity, kindness, contentment, and truth पीयूषवत् like nectar भज seek.

Aṣṭāvakra replied:

2. If you aspire after liberation, my child, shun the objects[1] of the senses as poison and seek forgiveness, sincerity,[2] kindness, contentment, and truth[3] as nectar.

[1] *Objects etc.*—Attachment to worldly objects is a great bar to spiritual progress and hence they should be shunned as bitter poison.

The giving up of external objects implies also the necessity of controlling the sense-organs.

[2] *Sincerity*—To be one in mind and speech. This is an essential virtue of spiritual discipline.

[3] *Truth*—This virtue is the *sine qua non* of spiritual aspiration and the most precious possession of the aspirant.

The cultivation of these virtues implies the control and purification of the internal sense, the mind, so that it may reflect more and more of the light of the Self.

This verse describes the negative and positive practices of a spiritual aspirant. Giving up attachment to worldly things is the negative practice, and cultivation of the moral virtues is the positive.

न पृथ्वी न जलं नाग्निर्न वायुर्द्यौर्न वा भवान् ।
एषां साक्षिणमात्मानं चिद्रूपं विद्धि मुक्तये ॥३॥

भवान् You पृथ्वी earth न not जलं water न not अग्निः fire न not वायुः air न not द्यौः space वा or न not

(त्वम् you) मुक्तये for liberation आत्मानं Self एषां of these साक्षिणम् witness चिद्रूपं Consciousness itself विद्धि know.

3. You are neither earth,[1] nor water, nor fire, nor air, nor space. In order to attain liberation, know the Self as the witness of all these and as Consciousness itself.

[1] *Earth etc.*—These are the five elements which constitute body, mind, and the universe. The Self is eternally distinct from them; it is Consciousness itself and is their witness. Liberation lies in knowing the Self as such.

यदि देहं पृथक्कृत्य चिति विश्राम्य तिष्ठसि ।
अधुनैव सुखी शान्तो बन्धमुक्तो भविष्यसि ॥४॥

यदि If (त्वम् you) देहं body पृथक्कृत्य separating चिति in Consciousness विश्राम्य resting तिष्ठसि remain (तर्हि then त्वम् you) अधुना now एव even सुखी happy शान्तः peaceful बन्धमुक्तः free from bondage भविष्यसि will be.

4. If you detach[1] yourself from the body and rest in Consciousness, you will at once[2] be happy, peaceful, and free from bondage.

[1] *Detach etc.*—Herein lies the essence of Advaita *sādhanā*. By identifying the Self with the body which is not-Self, and thus ascribing to the Self the limitations of the body, such as birth, death, old age, or disease, we suffer all kinds of misery. The Self is really not the body. So if we can only get rid of this identification, we

shall at once realize that we are Consciousness itself and thus become happy and free from bondage.

[2] *At once*—the very moment the Self is known as distinct from the body, because the Self is never really affected by body and mind—they merely hide its glory, as clouds hide the sun.

न त्वं विप्रादिको वर्णो नाश्रमी नाक्षगोचरः।
असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव ॥५॥

त्वं You विप्रादिकः Brāhmaṇa or any other वर्णः caste न not आश्रमी belonging to an *āśrama* न not अक्षगोचरः visible to the eyes न not (त्वम् you) असङ्गः unattached निराकारः formless विश्वसाक्षी witness of all असि are सुखी happy भव be.

5. You do not belong to the Brāhmaṇa or any other caste or to any *āśrama*.[1] You are not perceived by the senses.[2] Unattached, formless, and witness of all are you. Be happy.[3]

[1] *Āśrama*—The four stages of a Hindu's life prescribed by the scriptures—Brahmacarya, student life; Gārhasthya, householder's life; Vānaprastha, forest life; and Sannyāsa, life of renunciation.

Neither caste, nor *āśrama*, nor any other such designation can be predicated of the Self. The man of Self-knowledge therefore has no obligation to perform duties pertaining to them.

[2] *Senses*—The Sanskrit word *akṣi* literally means 'eyes', but *akṣa* implies 'senses'—all outer organs of perception.

[3] *Happy*—by realizing your own nature as unattached, as formless, and as witness.

धर्माधर्मौ सुखं दुःखं मानसानि न ते विभो ।
न कर्तासि न भोक्तासि मुक्त एवासि सर्वदा ॥६॥

विभो O all-pervading one धर्माधर्मौ virtue and vice सुखं pleasure दुःखं pain मानसानि mental ते yours न not (त्वम् you) कर्ता doer न not असि are भोक्ता enjoyer न not असि are सर्वदा ever मुक्तः free एव surely असि are.

6. Virtue and vice,[1] pleasure and pain,[2] are of the mind, not of you, O all-pervading one. You are neither doer nor enjoyer. Verily you are ever free.

[1] *Virtue and vice*—These spring respectively from right and wrong actions.
[2] *Pleasure and pain*—effects of virtue and vice on the mind.
Virtue and vice, pleasure and pain, are all mental states which affect us only when we identify ourselves with the mind and think of ourselves as doers and enjoyers.

एको द्रष्टासि सर्वस्य मुक्तप्रायोऽसि सर्वदा ।
अयमेव हि ते बन्धो द्रष्टारं पश्यसीतरम् ॥७॥

(त्वम् You) सर्वस्य of all एकः one द्रष्टा seer असि are सर्वदा ever मुक्तप्रायः really free असि are हि surely अयम् this एव alone ते your बन्धः bondage (यत् that त्वम् you) द्रष्टारं the seer इतरम् as another पश्यसि see.

7. You are the one seer[1] of all and are really

ever free. Verily this alone is your bondage[2] that you see yourself not as the seer but as something other.

[1] *One seer*—The Self is the only subject, the entire universe being the object.

[2] *Bondage*—which consists in identifying the Self, the eternal subject, the witness of the universe, with the body, the mind, and the universe.

अहं कर्तेत्यहंमानमहाकृष्णाहिदंशितः ।
नाहं कर्तेति विश्वासामृतं पीत्वा सुखी भव ॥८॥

अहं I कर्ता doer इति this अहंमानमहाकृष्णाहिदंशित bitten by the great black serpent of egoism (त्वम् you) अहं I कर्ता doer न not इति such विश्वासामृतं nectar of faith पीत्वा drinking सुखी happy भव be.

8. Do you who have been bitten by the great black serpent[1] of the egoism 'I am the doer', drink the nectar[2] of the faith 'I am not the doer', and be happy.

[1] *Black serpent*—Because egoism causes spiritual death.

[2] *Nectar*—It resuscitates, and removes all pain. Destruction of egoism restores spiritual consciousness and frees one from misery.

एको विशुद्धबोधोऽहमिति निश्चयवह्निना ।
प्रज्वाल्याज्ञानगहनं वीतशोकः सुखी भव ॥९॥

अहम् I एकः One विशुद्धबोधः Pure Consciousness इति

this निश्चयवह्निना by the fire of this conviction अज्ञान-गहनं the forest of ignorance प्रज्वाल्य burning वीतशोकः free from grief सुखी happy भव be.

9. Burn down the forest[1] of ignorance with the fire of the conviction 'I am the One,[2] and Pure[3] Consciousness', and be free from grief and be happy.

[1] *Forest*—Just as one cannot see one's way in the forest, so ignorance obstructs the vision of Truth.
[2] *One*—Because nothing exists except the Self.
[3] *Pure*—Self-effulgent. Our present consciousness is not pure, as it always has a not-Self as its object.

यत्र विश्वमिदं भाति कल्पितं रज्जुसर्पवत् ।
आनन्दपरमानन्दः स बोधस्त्वं सुखं चर ॥१०॥

यत्र In which इदं this विश्वं universe रज्जुसर्पवत् like a snake on a rope कल्पितं imagined भाति appears आनन्दपरमानन्दः Bliss—Supreme Bliss सः that बोधः Consciousness त्वम् you (असि are) सुखं happily चर live.

10. You are that Consciousness, Bliss—Supreme Bliss, in and upon which this universe appears superimposed, like[1] a snake on a rope. Live happily.

[1] *Like etc.*—This is an oft-repeated analogy of Advaita. In the dark of night a rope is mistaken for a snake. The rope does not really become a snake; it has no other reality than the rope itself. In the same way this universe has no real existence. It is the Self—Pure Consciousness and Supreme Bliss—in which this universe, through ignorance, is seen to exist. Consciousness,

which is the substratum of the universe, remains eternally pure and unaffected. We are that Consciousness. Therefore we must cease identifying ourselves with the superimposed universe, and thus we shall be happy.

मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।
किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥११॥

हि Surely मुक्ताभिमानी one who considers himself free मुक्तः free बद्धाभिमानी one who considers himself bound अपि also बद्धः bound (भवति is) या as मतिः the thought सा so गतिः attainment भवेत् is इह in this world इयं this किंवदन्ती popular saying सत्या true.

11. He[1] who considers himself free is free indeed, and he who considers himself bound remains bound. 'As one thinks, so one becomes' is a popular saying in this world, and it is quite true.

[1] *He etc.*—This is a very significant utterance and one that contains an invaluable lesson for those who wish to attain Self-realization. In reality the Self is ever free, It never enters into a state of bondage. It is our ignorance that we think ourselves bound; and this thought makes our supposed bondage persist and continue. If, however, we constantly think of ourselves as the eternally free Self, we shall realize that we are ever free.

आत्मा साक्षी विभुः षूर्ण एको मुक्तश्चिदक्रियः ।
असङ्गो निस्पृहः शान्तो भ्रमात् संसारवानिव ॥१२॥

आत्मा Self साक्षी witness विभुः all-pervading पूर्णः perfect एकः One मुक्तः free चित् Consciousness अक्रियः actionless असङ्गः unattached निस्पृहः desireless शान्तः quiet भ्रमात् through illusion संसारवान् of the world इव as if (भवति is).

12. The Self is witness, all-pervading, perfect, One,[1] free, Consciousness, actionless, unattached, desireless, and quiet. Through illusion It appears as if It is of[2] the world (i.e. subject to the ever-repeating cycle of birth and death).

[1] *One*—devoid of all differentiation from like or unlike objects and of all attributes.

[2] *Of the world*—bound by the desires of the world and involved in the cycle of birth and rebirth—unlike what has been described of the Self in this verse.

कूटस्थं बोधमद्वैतमात्मानं परिभावय ।
आभासोऽहं भ्रमं मुक्त्वा भावं बाह्यमथान्तरम् ॥१३॥

अहम् I आभासः reflection (of Self) (इति this) भ्रमं illusion मुक्त्वा giving up बाह्यम् external अथ so also आन्तरम् internal भावं identifications (of the Self) मुक्त्वा relinquishing कूटस्थं immutable बोधम् Consciousness अद्वैतं non-dual आत्मानं Self परिभावय meditate.

13. Having given up external[1] and internal self-modifications and the illusion 'I am the reflected[2] (individual) self' meditate on the Ātman as* immutable, Consciousness, and non-dual.

*unchangeable; unalterable

[1] *External etc.*—identification of the Self with physical and mental conditions, such as 'this is my body' (external) and 'I am happy or unhappy' (internal).

[2] *Reflected etc.*—finite consciousness which is the reflection of the Self in the mind, which circumscribes its infinitude.

देहाभिमानपाशेन चिरं बद्धोऽसि पुत्रक ।
बोधोऽहं ज्ञानखड्गेन तन्निकृत्य सुखी भव ॥१४॥

पुत्रक Child (त्वम् you) देहाभिमानपाशेन by the noose of body-consciousness चिरं long बद्धः bound असि are (अतः so) अहं I बोधः Intelligence (इति this) ज्ञानखड्गेन with the sword of knowledge तत् that निकृत्य cutting off सुखी happy भव be.

14. My child, you have long[1] been caught in the noose of body-consciousness. Sever it with the sword of the knowledge 'I am Consciousness', and be happy.

[1] *Long*—Though ignorance is without a beginning, it ends with the dawn of Knowledge.

निःसङ्गो निष्क्रियोऽसि त्वं स्वप्रकाशो निरञ्जनः ।
अयमेव हि ते बन्धः समाधिमनुतिष्ठसि ॥१५॥

त्वं You निःसङ्गः unattached निष्क्रियः actionless स्वप्रकाशः self-effulgent निरञ्जनः without blemish असि are अयम् this एव indeed हि surely ते your बन्धः bondage (यत् that त्वम् you) समाधिम् meditation अनुतिष्ठसि practise.

15. You are unattached, actionless, self-effulgent, and without any blemish. This indeed is your bondage[1] that you practise meditation.

[1] *Bondage etc.*—The Self is really ever free. Yet we betake ourselves to meditation and other similar practices. Such attempts presuppose that we think ourselves bound, and so long as we continue to think ourselves bound, we remain bound and freedom is impossible. Aṣṭāvakra wants us to give up this thought altogether. For, as he has said previously, one who considers himself free is free indeed, as surely as one who looks upon himself as bound remains bound.

त्वया व्याप्तमिदं विश्वं त्वयि प्रोतं यथार्थतः ।
शुद्धबुद्धस्वरूपस्त्वं मा गमः क्षुद्रचित्तताम् ॥१६॥

इदं This विश्वं universe त्वया by you व्याप्तम् pervaded त्वयि in you प्रोतं diffused (च and) त्वं you यथार्थतः really शुद्धबुद्धस्वरूपः Pure Consciousness by nature (असि are) क्षुद्रचित्तताम् little-mindedness मा not गमः attain.

16. You pervade[1] this universe and this universe exists[2] in you. You are really Pure Consciousness by nature. Do not be small-minded.[3]

[1] *Pervade etc.*—The Self is the substance of the universe, just as gold is the substance of a gold ornament.

[2] *Exists etc.*—Just as a clay pot exists in clay—the name and form existing in the substance without a separate existence.

[3] *Small-minded*—unbecoming your true nature, than which nothing is greater.

निरपेक्षो निर्विकारो निर्भरः शीतलाशयः ।
अगाधबुद्धिरक्षुब्धो भव चिन्मात्रवासनः ॥१७॥

(त्वम् You) निरपेक्षः unconditioned निर्विकारः immutable निर्भरः devoid of bulk and form शीतलाशयः of cool disposition अगाधबुद्धि of unfathomable intelligence अक्षुब्धः unperturbed (असि are अतः so त्वम् you) चिन्मात्रवासनः desiring for Consciousness alone भव be.

17. You are unconditioned, unchangeable immutable, formless, of cool disposition,[1] of unfathomable[2] intelligence, and unperturbed.[3] Desire Consciousness alone.

[1] *Of cool disposition*—as opposed to the individual whose mind is consumed by the heat of passions.

[2] *Unfathomable*—Because the Self is beyond the limitations of relative knowledge.

[3] *Unperturbed*—unaffected by any external or internal phenomena.

साकारमनृतं विद्धि निराकारं तु निश्चलम् ।
एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥१८॥

साकारम् That which has form अनृतं unreal विद्धि know निराकारं the formless तु but निश्चलम् permanent (विद्धि know) एतत्तत्त्वोपदेशेन by this instruction about truth पुनर्भवसम्भवः possibility of rebirth न not (अस्ति is).

18. Know that[1] which has form to be unreal and the formless[2] to be permanent. Through this

spiritual instruction you will escape[3] the possibility of rebirth.

[1] *That etc.*—the body etc.
[2] *Formless*—the Self.
[3] *Escape etc.*—The round of birth and rebirth is solely due to the identification of the eternal Self with body, mind, etc., and is destroyed by the knowledge of the true nature of the Self.

यथैवादर्शमध्यस्थे रूपेऽन्तः परितस्तु सः ।
तथैवास्मिन् शरीरेऽन्तः परितः परमेश्वरः ॥१९॥

यथा As एव just आदर्शमध्यस्थे existing in a mirror रूप in an image अन्त: within परित: without तु and स: that (आदर्श: mirror वर्तते exists) तथा so एव just अस्मिन् शरीरे in this body अन्त: inside परित: outside (च and) परमेश्वर: the Supreme Lord (वर्तते exists).

19. Just as a mirror exists within and without the image reflected in it, so the Supreme Self exists inside and outside this body.

The idea is this: The image in the mirror has no real existence. It is a mere appearance. Only the mirror exists. Similarly, only the Self exists. Body, mind, etc. have no real existence. It is only by being superimposed on the Self that they appear to exist. Just as the reflection cannot affect the mirror, so body, mind, etc. cannot affect the Self.

एकं सर्वगतं व्योम बहिरन्तर्यथा घटे ।
नित्यं निरन्तरं ब्रह्म सर्वभूतगणे तथा ॥२०॥

यथा As एकं the same सर्वगतं all-pervading व्योम space घटे in a jar बहिः outside अन्तः inside (च and वर्तते exists) तथा so नित्यं eternal निरन्तरं all-pervasive ब्रह्म Brahman सर्वभूतगणे in all things (वर्तते exists).

20. Just as the same all-pervading space is inside and outside a jar, so the eternal, all-pervasive Brahman exists in all things.

CHAPTER II

JOY OF SELF-REALIZATION

जनक उवाच ।

अहो निरञ्जनः शान्तो बोधोऽहं प्रकृतेः परः ।
एतावन्तमहं कालं मोहेनैव विडम्बितः ॥१॥

जनकः Janaka उवाच said:

अहो Oh अहं I निरञ्जनः spotless शान्तः calm प्रकृतेः of Nature परः beyond बोधः Consciousness (अस्मि am) अहं I एतावन्तम् all this कालं time मोहेन by illusion एव only विडम्बितः duped (आसम् was).

Janaka said:

1. Oh, I am spotless,[1] tranquil,[2] Pure Consciousness, and beyond Nature. All[3] this time I have been merely duped by illusion.[4]

Having attained spiritual illumination through the instruction of Aṣṭāvakra, Janaka now expresses the joy of Self-realization in the following verses.

[1] *Spotless*—free from all adjuncts.

[2] *Tranquil*—beyond any change.

[3] *All etc.*—Until I received instruction from my preceptor.

[4] *Illusion*—identifying the Self with body, mind, etc.

यथा प्रकाशयाम्येको देहमेनं तथा जगत्।
अतो मम जगत्सर्वमथवा न च किञ्चन ॥२॥

यथा As (अहम् I) एकः alone एनं this देहम् body प्रकाशयामि illumine तथा so जगत् universe (प्रकाशयामि illumine) अतः therefore सर्वम् all जगत् universe मम mine अथवा or च certainly किञ्चन anything (मम mine) न not.

2. As[1] I alone reveal this body, even so do I reveal this universe. Therefore[2] mine is all this universe, or verily nothing[3] is mine.

[1] *As etc.*—The body and the universe, being material, cannot be revealed without the light of the Self.
[2] *Therefore etc.*—Because the Self illumines the universe and is also its substratum.
[3] *Nothing etc.*—Because, from the absolute standpoint, the universe is non-existent.

सशरीरमहो विश्वं परित्यज्य मयाधुना।
कुतश्चित् कौशलादेव परमात्मा विलोक्यते ॥३॥

अहो Oh अधुना now सशरीरम् with the body विश्वं universe परित्यज्य leaving कुतश्चित् through some कौशलात् skill एव only मया by me परमात्मा Supreme Self विलोक्यते is visualized.

3. Oh, having[1] renounced the universe, together with the body, I now[2] perceive the Supreme Self through the secret of wisdom.

[1] *Having etc.*—having known the universe and the

body to be unreal as they appear, and in reality no other than the Self itself.

[2] *Now*—after being instructed by Aṣṭāvakra.

यथा न तोयतो भिन्नास्तरङ्गाः फेनबुद्बुदाः ।
आत्मनो न तथा भिन्नं विश्वमात्मविनिर्गतम् ॥४॥

यथा As तरङ्गाः waves फेनबुद्बुदाः foam and bubbles (च and) तोयतः from water न not भिन्नाः different तथा so आत्मविनिर्गतम् emanating from the Self विश्वम् universe आत्मनः from the Self न not भिन्नं different.

4. As waves, foam, and bubbles are not different from water, so the universe[1] emanating from the Self is not different from It.

[1] *Universe etc.*—The Ātman is the only substance of the universe, just as clay is the only substance of a pot. The pot is nothing but clay with name and form superimposed on it. So is this universe nothing but the Self with name and form superimposed on It. Just as waves, foam, and bubbles are nothing but the sea, and are non-different from it, so the universe is nothing but the Self, and is non-different from It.

तन्तुमात्रो भवेदेव पटो यद्वद्विचारितः ।
आत्मतन्मात्रमेवेदं तद्वद्विश्वं विचारितम् ॥५॥

पटः Cloth विचारितः analysed (सन् being) यद्वत् as तन्तुमात्रः thread only एव certainly भवेत् is तद्वत् so इदं this विश्वं universe विचारितम् considered (सत् being) आत्मतन्मात्रम् nothing but the Self एव certainly (भवेत् is).

5. As cloth, when analysed, is found to be nothing but thread, so[1] this universe, when analysed, is nothing but the Self.

[1] *So etc.*—A piece of cloth is really nothing but thread. Yet we falsely think it to be something separate and different from thread. Similarly the universe is nothing but the Self. Yet we look upon it as separate from the Self. This is an illusion. With a little reasoning, we find out our mistake regarding cloth. We have similarly to get rid of our illusion regarding the universe.

यथैवेक्षुरसे क्लृप्ता तेन व्याप्तैव शर्करा ।
तथा विश्वं मयि क्लृप्तं मया व्याप्तं निरन्तरम् ॥६॥

यथा As एव just इक्षुरसे in the juice of the sugarcane क्लृप्ता produced शर्करा sugar तेन (रसेन) with that (juice) व्याप्ता pervaded एव wholly (भवति is) तथा so मयि in me क्लृप्तं produced विश्वं universe मया by me निरन्तरम् through and through व्याप्तं pervaded (भवति is).

6. Just as sugar generated in sugar-cane juice is wholly pervaded by that juice, so the universe produced in me[1] is permeated by me through and through.

This verse illustrates the all-pervasiveness of the Ātman.

[1] *Me*—the Self. 'I' and 'me', used in this way, always mean the Self.

आत्माज्ञानाज्जगद्भाति आत्मज्ञानान्न भासते ।
रज्ज्वज्ञानादहिर्भाति तज्ज्ञानाद्भासते न हि ॥७॥

आत्माज्ञानात् From the ignorance of the Self जगत् world भाति appears आत्मज्ञानात् from the knowledge of the Self न not भासते appears हि verily रज्ज्वज्ञानात् from non-cognition of rope अहिः snake भाति appears तज्ज्ञानात् from the recognition of that न not भासते appears.

7. The world appears from the ignorance of the Self and disappears with the knowledge of the Self, just as the snake appears from the non-cognition of the rope and disappears with its recognition.

An illusion persists only so long as we do not recognize the object on which the illusion has been superimposed. The example of the snake in the rope is pertinent in this connection. When we know the rope, the snake-knowledge vanishes. Similarly, the world does not really exist, yet through ignorance it appears to exist, and it disappears with the knowledge of the Self on which the illusion of the world is superimposed.

प्रकाशो मे निजं रूपं नातिरिक्तोऽस्म्यहं ततः ।
यदा प्रकाशते विश्वं तदाहम्भास एव हि ॥८॥

प्रकाश: Light मे my निजं own रूपं nature अहं I ततः from that अतिरिक्तः different न not अस्मि am यदा when विश्वं universe प्रकाशते manifests तदा then अहम् I एव alone हि surely भासे shine.

8. Light is my very nature; I am no other than light. When[1] the universe manifests itself, verily then it is I that shine.

[1] *When etc.*—The nature of the Self is Effulgence

itself. Whatever is manifested is nothing but the Self. The manifestation of the world really implies the manifestation of the Self.

अहो विकल्पितं विश्वमज्ञानान्मयि भासते ।
रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा ॥९॥

अहो Oh यथा as शुक्तौ in the mother of pearl रूप्यं silver रज्जौ in the rope फणी snake सूर्यकरे in the sunbeam वारि water (भासते appears तथा so) अज्ञानात् through ignorance विकल्पितं imagined विश्वं universe मयि in me भासते appears.

9. Oh, the universe appears in me, conceived through ignorance, just as silver[1] appears in the mother of pearl, a snake in the rope, and water[2] in the sunbeam.

[1] *Silver etc.*—These three are all classical examples of *adhyāsa*, superimposition through ignorance.
[2] *Water*—refers to a mirage.

मत्तो विनिर्गतं विश्वं मय्येव लयमेष्यति ।
मृदि कुम्भो जले वीचिः कनके कटकं यथा ॥१०॥

यथा As कुम्भः jug मृदि in clay वीचिः wave जले in the water कटकं bracelet कनके in gold (लयम् एति dissolves तथा so) मत्तः from me विनिर्गतं emanated विश्वं universe मयि in me एव surely लयम् dissolution एष्यति will attain.

10. Just[1] as a jug dissolves into clay, a wave into water, or a bracelet into gold, so the universe

which has emanated[2] from me will dissolve into me.

[1] *Just etc.*—The Ātman is the substance of the universe which comes into being through the superimposition of name and form on the Ātman. With the dawn of the knowledge of the Ātman, name and form vanish and only the Ātman remains, just as a wave is seen to be water when its name and form vanish.

[2] *Emanated*—being conceived through ignorance.

अहो अहं नमो मह्यं विनाशो यस्य नास्ति मे ।
ब्रह्मादिस्तम्बपर्यन्तं जगन्नाशेऽपि तिष्ठतः ॥११॥

अहो Wonderful अहं I ब्रह्मादिस्तम्बपर्यन्तं from Brahmā down to a clump of grass जगन्नाशे when there is destruction of the world अपि even तिष्ठतः existing यस्य whose मे my विनाशः destruction न not अस्ति is (तस्मै that) मह्यं to myself नमः adoration.

11. Wonderful am I! Adoration to myself[1] who know no decay and survive even the destruction of the world, from Brahmā down to a clump of grass.

[1] *Myself*—In the absolute sense.

अहो अहं नमो मह्यमेकोऽहं देहवानपि ।
क्वचिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः ॥१२॥

अहो Wonderful अहं I मह्यं to myself नमः adoration देहवान् having a body अपि even अहं I एकः One (अस्मि

am) (अहम् I) क्वचित् anywhere न not गन्ता going (कुत: from anywhere) न not आगन्ता coming (अहम् I) विश्वं universe व्याप्य pervading अवस्थित: existing (अस्मि am).

12. Wonderful am I! Adoration to myself who, though with a body,[1] am One,[2] who neither go anywhere nor come from anywhere but abide pervading the universe.

[1] *A body*—The body implies not only the gross one but also the subtle one.

[2] *One*—The Self is really One, though, abiding in different bodies and undergoing joys and sorrows, it appears as many, just as the sun reflected in different waves of the sea appears as many but is really one.

अहो अहं नमो मह्यं दक्षो नास्तीह मत्समः ।
असंस्पृश्य शरीरेण येन विश्वं चिरं धृतम् ॥१३॥

अहो Wonderful अहं I मह्यं to myself नम: adoration इह in this world मत्सम: like me दक्ष: capable one न not अस्ति is येन by whom शरीरेण with the body असंस्पृश्य without touching चिरं ever विश्वं universe धृतम् is borne.

13. Wonderful am I! Adoration to myself! There is none[1] so capable as I, who am bearing the universe for all eternity without touching it with the body.

[1] *None etc.*—The universe is superimposed on the Self. As such, the Self, though untouched by body, is the eternal support of the universe.

अहो अहं नमो मह्यं यस्य मे नास्ति किञ्चन ।
अथवा यस्य मे सर्वं यद्वाङ्मनसगोचरम् ॥१४॥

अहो Wonderful अहं I यस्य whose मे my किञ्चन anything न not अस्ति is अथवा or यत् which वाङ्मनसगोचरम् within the range of speech and mind (तत् that) सर्वं all यस्य whose मे my (तस्मै that) मह्यं to myself नमः adoration.

14. Wonderful am I! Adoration to myself who have nothing[1] or all[2] that is thought and spoken of.

[1] *Nothing*—Because nothing really exists except the Self.

[2] *All etc.*—Because the Self is the substratum and the Reality, and the phenomenal universe as perceptible to the senses is a mere illusion. Even from the empirical point of view I, the Self, am master of all that exists, of all that is thought or spoken of.

ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं नास्ति वास्तवम् ।
अज्ञानाद्भाति यत्रेदं सोऽहमस्मि निरञ्जनः ॥१५॥

ज्ञानं Knowledge ज्ञेयं knowable तथा as well as ज्ञाता knower त्रितयं triad वास्तवम् in reality न not अस्ति is यत्र where इदं this (त्रितयम् triad) अज्ञानात् through ignorance भाति appears निरञ्जनः stainless सः that अहम् I अस्मि am.

15. Knowledge,[1] knower, and the knowable—these three do not exist in reality. I am that stainless[2] Self in which this triad appears through ignorance.

[1] *Knowledge etc.*—All relative knowledge depends upon subject-object consciousness. Supreme Knowledge transcends this consciousness.

[2] *Stainless*—Free from identification with the universe, both internal and external.

द्वैतमूलमहो दुःखं नान्यत्तस्यास्ति भेषजम् ।
दृश्यमेतन्मृषा सर्वं एकोऽहं चिद्रसोऽमलः ॥१६॥

अहो Oh दुःखं misery द्वैतमूलं having duality as root (अस्ति is) अहं I एकः One चित् Intelligence रसः Bliss अमलः pure (अस्मि am) एतत् this सर्वं all दृश्यम् visible object मृषा unreal (भवति is इति बोधात् except this knowledge) तस्य of that (दुःखस्य of misery) अन्यत् other भेषजं remedy न not अस्ति is.

16. Oh, the root of misery is duality. There is no other remedy for it except the realization that all objects of experience are unreal and that I am pure, One, Consciousness, and Bliss.

बोधमात्रोऽहमज्ञानादुपाधिः कल्पितो मया ।
एवं विमृशतो नित्यं निर्विकल्पे स्थितिर्मम ॥१७॥

अहम् I बोधमात्रः Pure Consciousness (अस्मि am) मया by me उपाधिः limitation अज्ञानात् through ignorance कल्पितः imagined एवं in this way नित्यं constantly विमृशतः reflecting मम my निर्विकल्पे in the undifferentiated स्थितिः abiding (प्रजाता has been).

17. I am Pure Consciousness. Through ignorance I have imposed limitations[1] upon myself. Constantly reflecting in this way, I am abiding in the Absolute.[2]

[1] *Limitations*—viz. egoism, mind, body, etc.
[2] *Absolute*—where duality vanishes and the Self shines in its pristine glory.

न मे बन्धोऽस्ति मोक्षो वा भ्रान्तिः शान्ता निराश्रया ।
अहो मयि स्थितं विश्वं वस्तुतो न मयि स्थितम् ॥१८॥

मे My बन्ध: bondage न not अस्ति is मोक्ष: liberation वा or (न not अस्ति is) भ्रान्ति: illusion निराश्रया without support (सती being) शान्ता has ceased अहो oh मयि in me स्थितं existing विश्व universe वस्तुत: in reality मयि in me न not स्थितम् existing.

18. I have neither[1] bondage nor freedom. Having lost its support, the illusion[2] has ceased. Oh, the universe,[3] though existing in me, does not in reality so exist.

[1] *Neither etc.*—Because the Ātman is eternally free.
[2] *Illusion etc.*—We think of ourselves as bound, and therefore seek liberation. This is only an illusion which has its basis in ignorance of our true nature. When, by constantly reflecting on the pure nature of the Self, this ignorance is destroyed, the illusion loses its support and vanishes.
[3] *Universe etc.*—When from the relative standpoint the universe is considered to exist, it has its basis in the Self itself. But from the absolute standpoint, there is no universe. The Self alone is.

सशरीरमिदं विश्वं न किञ्चिदिति निश्चितम् ।
शुद्धचिन्मात्र आत्मा च तत्कस्मिन् कल्पनाधुना ॥१९॥

इदं This सशरीरं with the body विश्वं universe न not किञ्चित् anything आत्मा Self च and शुद्धचिन्मात्र: Pure Consciousness alone (भवति is) इति this (मया by me) निश्चितम् known for certain तत् so अधुना now कस्मिन् on which कल्पना imagination (स्यात् can be).

19. I have known for certain that the body and the universe are nothing and that the Self is Pure Consciousness alone. So on what is it now[1] possible to base imagination?[2]

[1] *Now*—When ignorance has been destroyed.
[2] *Imagination*—of the universe and the body.

शरीरं स्वर्गनरकौ बन्धमोक्षौ भयं तथा ।
कल्पनामात्रमेवैतत् किं मे कार्यं चिदात्मनः ॥२०॥

शरीरं Body स्वर्गनरकौ heaven and hell बन्धमोक्षौ bondage and freedom तथा as also भयं fear एतत् all this कल्पनामात्रम् mere imagination एव surely (भवति is) चिदात्मन: whose nature is Consciousness मे my (एतेन सर्वेण with all this) किं what कार्यं to be done.

20. Body, heaven and hell, bondage and freedom, as also fear, all these are mere imagination. What have I to do with all these—I whose nature is Pure Consciousness?

The idea is: So long as, through ignorance, we consider the body, heaven, hell, etc. to be real, we are impelled to act in relation to them. But the nature of the Self is Pure Consciousness; and the ideas of heaven, hell, etc. are mere imagination. Therefore these have no reality to one who has attained Self-knowledge, and he has nothing to do with them.

अहो जनसमूहेऽपि न द्वैतं पश्यतो मम ।
अरण्यमिव संवृत्तं क रतिं करवाण्यहम् ॥२१॥

अहो Oh द्वैतं duality न not पश्यतः seeing मम my जनसमूहे in the multitude of human beings अपि even अरण्यम् wilderness इव as if संवृत्तं become अहम् I क्व where रतिं attachment करवाणि should do.

21. Oh, I do not find any duality. Even the multitude of human beings, therefore, has become like a wilderness.[1] To what[2] should I attach myself?

[1] *Wilderness*—In the wilderness we feel absolutely alone. The consciousness of aloneness comes to one who has attained Self-knowledge. Though apparently there may be a crowd, *really* he is conscious of the Self alone.

[2] *What etc.*—As there is nothing real besides myself.

नाहं देहो न मे देहो जीवो नाहमहं हि चित् ।
अयमेव हि मे बन्ध आसीद् या जीविते स्पृहा ॥२२॥

अहं I देहः body न not मे my देहः body न not अहम् I जीवः finite self न not अहं I हि surely चित् intelligence जीविते to life या that स्पृहा desire (आसीत् was) अयम् this एव alone हि surely मे my बन्धः bondage आसीत् was.

22. I am not this body,[1] nor[2] have I a body. I am not *jīva*,[3] I am Pure Consciousness. This indeed was my bondage[4] that I had thirst for life.

[1] *Body*—Because the Self is Pure Consciousness and the body is matter.

[2] *Nor etc.*—Because the Self is ever unattached and never identifies itself with the body.

[3] *Jīva*—refers to the finite self. The self identifying itself with egoism etc. is designated as *jīva*.

[4] *Bondage etc.*—Life presupposes identification of the Self with the body. Hence to desire to live is to deny the true nature of the Self and is possible only in the state of ignorance, that is, in the belief that there is death and cessation of Being.

अहो भुवनकल्लोलैर्विचित्रैर्द्राक् समुत्थितम् ।
मय्यनन्तमहाम्भोधौ चित्तवाते समुद्यते ॥२३॥

अहो Oh अनन्तमहाम्भोधौ in the limitless ocean मयि in me चित्तवाते the wind of the mind समुद्यते (सति) rising विचित्रैः diverse भुवनकल्लोलैः waves of worlds द्राक् immediately समुत्थितम् are produced.

23. Oh, in me, the limitless ocean, on the rising of the wind of the mind, diverse waves of worlds are produced forthwith.

In reality there is nothing but the Self. It is only name and form superimposed on the Self that give the appearance of reality to the world. But when this appearance vanishes with the dawn of Knowledge, only one Reality, the Self, remains, just as when the wind subsides the waves also subside; their name and form vanish and it is seen that they were nothing but water.

मय्यनन्तमहाम्भोधौ चित्तवाते प्रशाम्यति ।
अभाग्याज्जीववणिजो जगत्पोतो विनश्वरः ॥२४॥

अनन्तमहाम्भोधौ In the limitless ocean मयि in me चित्तवाते the wind of the mind प्रशाम्यति ceasing जीववणिजः of the embodied self, the trader जगत्पोतः the ark of the universe अभाग्यात् through misfortune विनश्वरः apt to be destroyed (भवति becomes).

24. With the calming of the wind of the mind in the infinite ocean of myself, the ark of the universe, unfortunately for *jīva*[1] the trader, meets destruction.[2]

[1] *Jīva etc.—Jīva* is a trader; his actions are his commerce; and good and bad fruits are his profit and loss. The world is his merchantman in which he carries on his trade.

[2] *Meets destruction*—vanishes. The universe and the *jīva* manifest themselves with the manifestation of the mind. With the destruction of the latter, the former are also destroyed.

मय्यनन्तमहाम्भोधावाश्चर्यं जीववीचयः ।
उद्यन्ति घ्नन्ति खेलन्ति प्रविशन्ति स्वभावतः ॥२५॥

आश्चर्यं Wonderful अनन्तमहाम्भोधौ in the limitless ocean मयि in me जीववीचयः the waves of individual selves स्वभावतः according to their nature उद्यन्ति rise घ्नन्ति strike खेलन्ति play प्रविशन्ति enter (च and).

25. How wonderful! In me, the shoreless

ocean, the waves of individual selves, according[1] to their nature, rise, strike each other, play for a time, and disappear.[2]

[1] *According etc.*—according to the *karmas* of the *jīvas*.

[2] *Disappear*—When ignorance is destroyed and *karma* is worked out.

CHAPTER III

TEST OF SELF-REALIZATION

अष्टावक्र उवाच ।

अविनाशिनमात्मानमेकं विज्ञाय तत्त्वतः ।
तवात्मज्ञस्य धीरस्य कथमर्थार्जने रतिः ॥ १ ॥

अष्टावक्रः Aṣṭāvakra उवाच said :

आत्मानम् Self तत्त्वतः in its true nature अविनाशिनम् indestructible एकं One विज्ञाय knowing आत्मज्ञस्य knower of the Self धीरस्य serene तव your कथम् how अर्थार्जने in the acquisition of wealth रतिः attachment (अस्ति is).

Aṣṭāvakra said:

1. Having known yourself as really indestructible and One, how is it that you, knower of the Self and serene, feel attached to the acquisition of wealth?

The dialogue between Aṣṭāvakra and Janaka in Chapters III and IV is most exciting and illuminating. It brings out very clearly the exact condition and status of one who is firmly established in Self-knowledge.

The liberated person realizes at all times and under all conditions that whatever exists in the universe is nothing but his own Self on which the awareness of body, mind, and universe has been superimposed. The man of Self-knowledge lives, moves, and has his being in the fullness of this self-consciousness. He ever remains uniden-

tified with the actions performed by his body, mind, and senses, and is completely free from the sense of egoism. All his actions are therefore merely apparent and do not in any way detract from the supreme state. He may be in the body but never for a moment, whatever he may do, is he of the body.

The difference between an ignorant man and the man of Self-knowledge lies not in the actions they perform, but in the consciousness with which they perform their actions. In the case of the man of Self-knowledge this difference in consciousness is not easily perceived by ordinary people and may pass quite unrecognized by them. Therefore, although the two persons outwardly appear to be the same, they are actually poles apart.

This truth is focussed through the life of Janaka who is fully established in Self-knowledge. His conventional behaviour is viewed from the standpoint of the ignorant man and from the standpoint of the liberated man in order to bring into clear perspective the difference between the two.

The present chapter is designed to test Janaka's Self-knowledge. One by one, Aṣṭāvakra points to instances in Janaka's behaviour as serious deviations from the life of a liberated person and accuses him of acting in ignorance.

The next chapter will come as Janaka's penetrating reply in which he ably meets the challenge from his teacher. He demolishes the accusations by proving himself to be ever dwelling in Self-knowledge and completely unidentified with his own mental and physical actions and therefore beyond the domain of value judgements.

आत्माज्ञानादहो प्रीतिर्विषयभ्रमगोचरे ।
शुक्तेरज्ञानतो लोभो यथा रजतविभ्रमे ॥ २ ॥

अहो Alas यथा as शुक्तेः of mother of pearl अज्ञानतः

from ignorance रजतविभ्रमे illusion of silver (सति being caused) लोभः greed (भवति is तथा so) आत्माज्ञानात् from ignorance of the Self विषयभ्रमगोचरे in the objects of illusory perception प्रीतिः attachment (भवति is).

2. Alas, as greed arises from the illusion of silver caused by ignorance of the mother of pearl, even so arises attachment to the objects of illusory perception from ignorance of the Self.

To test Janaka, Aṣṭāvakra is pointing out to him that his attachment to the things of the world is due to his ignorance of their true nature, for nothing but the Self really exists, the objects of the senses being only an illusion. When the Self is truly known, attachment to the so-called sense-objects ceases, even as greed for the silver ceases when the mother of pearl is known.

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।
सोऽहमस्मीति विज्ञाय किं दीन इव धावसि ॥ ३ ॥

सागरे In the ocean तरङ्गाः waves इव like यत्र where इदं this विश्वं universe स्फुरति appears सः that अहम् I अस्मि am इति this विज्ञाय knowing किं why दीनः poor being इव like (त्वं you) धावसि run.

3. Having known yourself to be That in which the universe appears like waves on the sea, why[1] do you run about like a miserable being?

[1] *Why etc.*—All our fear, misery, helplessness, and want proceed from the conception of the universe as other than our own self. As the waves are no other than the sea itself, so the universe is nothing but our own self.

One attaining such knowledge becomes serene, fearless, and self-contained.

श्रुत्वापि शुद्धचैतन्यमात्मानमतिसुन्दरम् ।
उपस्थेऽत्यन्तसंसक्तो मालिन्यमधिगच्छति ॥ ४ ॥

आत्मानं Self शुद्धचैतन्यम् Pure Consciousness अतिसुन्दरम् surpassingly beautiful श्रुत्वा hearing अपि even (जनः person कथं how) उपस्थे to generative organs अत्यन्तसंसक्तः deeply attached (सन् being) मालिन्यम् impurity अधिगच्छति attains.

अत्यन्त

4. After hearing oneself to be Pure Consciousness and surpassingly beautiful, how[1] can one yet be deeply attached to sensual objects and thus become impure?[2]

[1] *How etc.*—Self-knowledge and lust for sensual objects cannot exist together. He who has known the Self cannot find anything else beautiful and attractive and cannot become attached to anything.

[2] *Impure*—Lust is coveting the body. It creates and increases body-consciousness and is an unclean condition of mind. It clouds spiritual consciousness.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
मुनेर्जानत आश्चर्यं ममत्वमनुवर्तते ॥ ५ ॥

सर्वभूतेषु In all things आत्मानं Self सर्वभूतानि all things च and आत्मनि in Self च (expletive) जानतः knowing मुनेः of the sage ममत्वम् mine-ness अनुवर्तते continues (इति this) आश्चर्यं wonderful.

5. It is strange that the sense[1] of ownership should still continue in the wise one who has realized the Self in all, and all in the Self!

[1] *Sense etc.*—It arises out of the sense of duality in which the true nature of the Self is unknown and other things are considered to be existing outside oneself.

आस्थितः परमाद्वैतं मोक्षार्थेऽपि व्यवस्थितः ।
आश्चर्यं कामवशगो विकलः केलिशिक्षया ॥ ६ ॥

परमाद्वैतं In supreme non-duality आस्थितः abiding मोक्षार्थे in the end of liberation व्यवस्थितः fixed अपि even (जनः man) कामवशगः subject to lust (सन् being) केलिशिक्षया by the practice of amorous pastimes विकलः weakened (दृश्यते is seen इति this) आश्चर्यं wonderful.

6. It is strange that one abiding in the supreme non-duality and intent on liberation should yet be subject to lust and weakened by the practice of amorous pastimes!

उद्भूतं ज्ञानदुर्मित्रमवधार्यातिदुर्बलः ।
आश्चर्यं काममाकाङ्क्षेत् कालमन्तमनुश्रितः ॥ ७ ॥

उद्भूतं Produced (कामं lust) ज्ञानदुर्मित्रम् enemy of Knowledge अवधार्य knowing for certain अतिदुर्बलः extremely weak अन्तम् कालम् last days अनुश्रितः approaching (जनः man) कामम् sensual enjoyment आकाङ्क्षेत् should desire (इति this) आश्चर्यं strange.

7. It is strange that knowing lust to be an enemy of Knowledge, a man who has grown extremely weak and reached his last days, should yet be eager for sensual enjoyment!

इहामुत्र विरक्तस्य नित्यानित्यविवेकिनः ।
आश्चर्यं मोक्षकामस्य मोक्षादेव विभीषिका ॥ ८ ॥

इहामुत्र In this world and the next विरक्तस्य who is unattached नित्यानित्यविवेकिनः who discriminates the eternal from the transient मोक्षकामस्य of one who longs for emancipation मोक्षात् from dissolution of the body एव even विभीषिका fear (भवति is इति this) आश्चर्यं strange.

8. It is strange that one who is unattached to the objects of this world and the next, who discriminates the eternal from the transient, and who longs for emancipation, should yet fear dissolution of the body!

धीरस्तु भोज्यमानोऽपि पीड्यमानोऽपि सर्वदा ।
आत्मानं केवलं पश्यन् न तुष्यति न कुप्यति ॥ ९ ॥

धीरः The serene person तु surely भोज्यमानः feted and feasted अपि even पीड्यमानः tormented अपि even सर्वदा ever केवलं absolute आत्मानं Self पश्यन् seeing न not तुष्यति is pleased न not कुप्यति is angry (च and).

9. Feted and feasted or tormented, the serene person ever sees the Absolute Self and is thus neither gratified nor angry.

[1] *Serene*—One whose mind is not agitated, even when there are causes to make it so.

चेष्टमानं शरीरं स्वं पश्यत्यन्यशरीरवत्।
संस्तवे चापि निन्दायां कथं क्षुभ्येत् महाशयः॥ १०॥

महाशयः The high-souled one स्वं own शरीरं body अन्यशरीरवत् like another's body चेष्टमानं acting पश्यति sees (तस्मात् so सः he) संस्तवे in praise निन्दायां in blame च and अपि even कथं how क्षुभ्येत् should be disturbed.

10. The high-souled person witnesses his own body acting as if it were another's. As such, how[1] can he be disturbed by praise or blame?

[1] *How etc.*—Praise and blame always have reference to behaviour which is expressed through bodily and mental actions. But if a person knows that his bodily and mental actions have no connection with his true self, he is not affected by praise or blame.

मायामात्रमिदं विश्वं पश्यन् विगतकौतुकः।
अपि सन्निहिते मृत्यौ कथं त्रस्यति धीरधीः॥ ११॥

इदं This विश्वं universe मायामात्रम् mere illusion पश्यन् seeing विगतकौतुकः with curiosity gone धीरधीः one of steady mind मृत्यौ death सन्निहिते (सति) approaching अपि even कथं how त्रस्यति fears.

11. Realizing this universe as mere illusion and losing[1] all curiosity, how can one of steady mind yet fear[2] the approach of death?

[1] *Losing etc.*—Once a thing is known to be an illusion, one cannot maintain interest in it. To a man of Self-

knowlege the universe is non-existent, an illusion. To him, therefore, there cannot be any curiosity to know whence is life and what is hereafter.

[2] *Fear etc.*—The Self is eternal—birthless, deathless. Birth and death are really illusory phenomena. A knower of the Self, therefore, has no reason to be afraid of the dissolution of the body, by which the Self is not affected in the least.

निःस्पृहं मानसं यस्य नैराश्येऽपि महात्मनः।
तस्यात्मज्ञानतृप्तस्य तुलना केन जायते ॥ १२ ॥

नैराश्ये For liberation अपि even यस्य whose मानसं mind निःस्पृहं free from desire (भवति is) तस्य that आत्मज्ञान-तृप्तस्य content with Self-knowledge महात्मनः of the great-souled one केन (समं) with whom तुलना comparison जायते can be.

12. With whom can we compare that great-souled one who is content with Self-knowledge and does not hanker[1] even after liberation?[2]

[1] *Hanker etc.*—Because he is fulfilled. Even desire for liberation presupposes ignorance and the state of bondage.

[2] *Liberation—Nairāśya* literally means desirelessness, implying the state of liberation in which all desires become totally extinct because all wants are satisfied.

स्वभावादेव जानानो दृश्यमेतन्न किञ्चन।
इदं ग्राह्यमिदं त्याज्यं स किं पश्यति धीरधीः ॥ १३ ॥

एतत् This दृश्यम् object of perception स्वभावात् in its own nature एव verily न not किञ्चन anything (इति this) जानानः knowing (यः who) सः that धीरधीः steady-minded

one इदं this ग्राह्यम् acceptable इदं this त्याज्यं rejectable (इति this) किं why पश्यति sees.

13. Why should that steady-minded one who knows the object[1] of perception to be in its very nature nothing, consider[2] one thing acceptable and another unacceptable?

[1] *Object of perception*—the internal and external universe.

[2] *Consider etc.*—The Self alone is existent. Everything else is really non-existent and is but an illusory superimposition on the Self. Hence the wise become unattached to the objects of the world, and neither hanker after those objects which give pleasure nor shun those which give pain.

अन्तस्त्यक्तकषायस्य निर्द्वन्द्वस्य निराशिषः ।
यदृच्छयागतो भोगो न दुःखाय न तुष्टये ॥ १४ ॥

अन्तस्त्यक्तकषायस्य Who has given up worldly attachment from the mind निर्द्वन्द्वस्य who is beyond the pairs of opposites निराशिषः of one who is free from desire यदृच्छया as a matter of course आगतः which has come भोगः experience दुःखाय for pain न not (भवति is) तुष्टये for pleasure (च and) न not (भवति is).

14. He who has given up worldly attachment from his mind, who is beyond the pairs[1] of opposites, and who is free from desire—to him no experience[2] coming as a matter of course causes either pleasure or pain.

[1] *Pairs etc.*— such as happiness and misery, heat and cold

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[2] *Experience*—object of experience. All our pleasures and pains arise from the contact of the senses with pleasure-giving or pain-producing objects, thus causing us to desire the former and hate the latter. But if we feel neither attraction nor repulsion for sense objects, and allow them to come as a matter of course, they cannot produce any pleasurable or painful sensations.

CHAPTER IV

GLORIFICATION OF SELF-REALIZATION

जनक उवाच ।

हन्तात्मज्ञस्य धीरस्य खेलतो भोगलीलया ।
न हि संसारवाहीकैर्मूढैः सह समानता ॥ १ ॥

जनकः Janaka उवाच said:

हन्त Oh भोगलीलया with the game of enjoyment खेलतः playing धीरस्य the man of understanding आत्मज्ञस्य of the knower of the Self मूढैः deluded संसार-वाहीकैः beasts of burden of the world सह with समानता similarity न not हि surely (अस्ति is).

Janaka said:

1. Oh, the man of understanding, the knower of the Self, who[1] plays the game of life has no similarity to the deluded beasts[2] of burden of the world.

In this chapter Janaka replies to the charges made by Aṣṭāvakra in the previous chapter. See introductory note on Chapter III, verse 1.

[1] *Who etc.*—Because the joys and sorrows of the world are like play to a man of realization who is unattached to the world and is not affected by it.

[2] *Beasts etc.*—men who, through ignorance, are attached to the world and buffeted by its joys and miseries. They cannot look upon the world as play, or as a juggler's show.

यत्पदं प्रेप्सवो दीनाः शक्राद्याः सर्वदेवताः ।
अहो तत्र स्थितो योगी न हर्षमुपगच्छति ॥ २ ॥

अहो Oh शक्राद्याः beginning with Indra सर्वदेवताः all gods यत्पदं which state प्रेप्सवः hankering after दीनाः unhappy (वर्तन्ते become) तत्र there स्थितः abiding योगी yogin हर्षम् elation न not उपगच्छति attains.

2. Oh, the yogin does[1] not feel elated abiding in that state[2] which Indra and all other gods hanker after and thus become unhappy.[3]

[1] *Does etc.*—Because he feels that he is in his own natural state.

[2] *State*—Existence-Knowledge-Bliss Absolute.

[3] *Unhappy*—Because they cannot attain It.

तज्ज्ञस्य पुण्यपापाभ्यां स्पर्शो ह्यन्तर्न जायते ।
न ह्याकाशस्य धूमेन दृश्यमानापि सङ्गतिः ॥ ३ ॥

तज्ज्ञस्य Of one who has known That अन्तः of inside पुण्यपापाभ्यां (सह) with virtue and vice स्पर्शः touch हि surely न not जायते is हि as आकाशस्य of the sky धूमेन (सह) with smoke सङ्गतिः contact दृश्यमाना appearing अपि though न not (जायते exists).

3. Surely the heart of one who has known the Self is not touched by virtue and vice, just as the sky is not touched by smoke, even though it appears to be.

आत्मैवेदं जगत्सर्वं ज्ञातं येन महात्मना ।
यदृच्छया वर्तमानं तं निषेद्धुं क्षमेत कः ॥ ४ ॥

येन By whom महात्मना the great-souled one इदं this सर्वं all जगत् universe आत्मा Self एव alone (इति this) ज्ञातं is known तं him यदृच्छया according as he likes वर्तमानं remaining कः who निषेद्धुं to prohibit क्षमेत can.

4. Who can prevent that great-souled one, who has known this entire universe to be the Self alone, from acting spontaneously?

The idea is: The man of Supreme Realization is beyond all scriptural injunctions. He is quite indifferent to all the prescribed laws of conduct. For these are all formulated for ignorant minds. That, however, does not mean moral anarchy. The man of realization does not stoop to evil actions, as all evil propensities (*saṁskāras*) are annihilated before the highest state of realization is reached. An expert dancer never takes a wrong step.

आब्रह्मस्तम्बपर्यन्ते भूतग्रामे चतुर्विधे ।
विज्ञस्यैव हि सामर्थ्यमिच्छानिच्छाविवर्जने ॥ ५ ॥

आब्रह्मस्तम्बपर्यन्ते From Brahmā down to a clump of grass चतुर्विधे of four kinds भूतग्रामे in all beings विज्ञस्य of the wise one एव alone हि surely इच्छानिच्छाविवर्जने in renouncing desire and aversion सामर्थ्यम् strength (भवति is).

5. Of the four[1] kinds of created beings, from Brahmā down to a clump of grass, it[2] is the wise one alone who is capable of renouncing desire and aversion.

[1] *Four etc.*—namely, *jarāyuja*, born from a womb; *aṇḍaja*, born from an egg; *svedaja*, generated by warm

vapour or sweat; and *udbhijja*, sprouting up. Here it means the entire creation comprising also gods and other subtle beings.

[2] *It etc.*—As long as a man is ignorant of his own true nature and that of the universe, he must have desires and aversions. Certain things he will consider good and desirable, and others the opposite. But one who has known himself and the world as Brahman, sees only One and has therefore no special likes or dislikes. He takes things playfully. He may seem attached to a thing one moment, but the next moment he may totally forget it.

आत्मानमद्वयं कश्चिज्जानाति जगदीश्वरम् ।
यद्वेत्ति तत् स कुरुते न भयं तस्य कुत्रचित् ॥ ६ ॥

कश्चित् Scarcely one आत्मानम् Self अद्वयं non-dual जगदीश्वरम् lord of the universe जानाति knows सः he यत् which वेत्ति knows तत् that कुरुते does तस्य his कुत्रचित् anywhere भयं fear न not (अस्ति is).

6. Rare is the man who knows the Self as One without a second and as lord of the universe. He does[1] what he considers worth doing and has[2] no fear from any quarter.

[1] *Does etc.*—The man of Self-knowledge acts merely under the impulsion of the effects of his actions in the past life *(prārabdha)*. As he is free from the sense of doer, his actions do not produce any binding effects upon his mind. His actions are completely free and spontaneous.

[2] *Has etc.*—Because he sees nothing outside himself.

CHAPTER V

FOUR WAYS TO DISSOLUTION

अष्टावक्र उवाच ।

न ते सङ्गोऽस्ति केनापि किं शुद्धस्त्यक्तुमिच्छसि ।
सङ्घातविलयं कुर्वन्नेवमेव लयं व्रज ॥ १ ॥

अष्टावक्रः Aṣṭāvakra उवाच said:

ते Your केन with anything अपि verily सङ्गः contact न not अस्ति is (अतः so) शुद्धः pure (त्वं you) किं what त्यक्तुं to renounce इच्छसि wish सङ्घातविलयं dissolution of the complex कुर्वन् effecting एवम् thus एव surely लयं the state of dissolution व्रज attain.

Aṣṭāvakra said:

1. You are free from contact with anything whatsoever. Therefore, pure as you are, what[1] do you want to renounce? Destroy the body-complex[2] and in[3] this way enter into the state of dissolution.[4]

In this chapter Aṣṭāvakra describes four different methods through which *laya*, the state of dissolution, can be attained. In this absolute state the consciousness of body, mind, and the senses vanishes.

[1] *What etc.*—We can only renounce or desire what we are attached to. But the pure Self is unattached.

[2] *Body-complex*—the aggregate of the body, mind, egoism, and senses. The Self is unattached; through ignorance we identify the Self with the body-complex. This identification prevents us from realizing the Self.

The moment we destroy this identification, we merge into the Absolute.

[3] *In this way*—by destroying the identification of the Self with body, mind, and the senses.

[4] *Dissolution*—vanishing of the ego and the body and hence merger in Brahman.

उदेति भवतो विश्वं वारिधेरिव बुद्बुदः ।
इति ज्ञात्वैकमात्मानमेवमेव लयं व्रज ॥ २ ॥

वारिधेः From the sea बुद्बुदः bubbles इव like भवतः from you विश्वम् universe उदेति rises इति thus आत्मानम् Self एकं One ज्ञात्वा knowing एवम् in this way एव verily लयं the state of dissolution व्रज attain.

2. The universe rises from you like[1] bubbles rising from the sea. Thus know the Self to be One and in[2] this way enter into the state of dissolution.

[1] *Like etc.*—Water is the only substance of the sea as well as of bubbles, the name and form of the bubbles being only apparent. Similarly, the Self is the only substance behind the universe, the name and form of the universe being mere superimpositions.

[2] *In this way*—having known the oneness of the Self.

प्रत्यक्षमप्यवस्तुत्वाद्विश्वं नास्त्यमले त्वयि ।
रज्जुसर्प इव व्यक्तमेवमेव लयं व्रज ॥ ३ ॥

रज्जुसर्पः The snake in the rope एव like व्यक्तम् manifested विश्वं universe प्रत्यक्षम् visible अपि though अवस्तुत्वात् on account of being unsubstantial अमले pure त्वयि in you न not अस्ति is एवम् thus एव verily लयं the state of dissolution व्रज attain.

3. The universe, because it is unreal, being manifested[1] like the snake in the rope, does not exist in you who are pure,[2] even though it is present to the senses. Therefore in[3] this way enter into the state of dissolution.

[1] *Manifested etc.*—This classic example of the snake in the rope indicates that the universe which has been superimposed on the Self is really non-existent.

[2] *Pure*—The illusion of the world can never affect the Self.

[3] *In this way*—having known the universe to be non-real and illusory.

समदुःखसुखः पूर्ण आशानैराश्ययोः समः ।
समजीवितमृत्युः सन्नेवमेव लयं व्रज ॥ ४ ॥

पूर्ण: Perfect समदुःखसुख: to whom misery and happiness are the same आशानैराश्ययो: in hope and despair सम: same समजीवितमृत्यु: to whom life and death are the same सन् being एवम् thus एव verily लयं the state of dissolution व्रज attain.

4. You are perfect and the same in misery and happiness, hope and despair, and life and death. Therefore in[1] this way enter into the state of dissolution.

We are affected by joy and sorrow, hope and despair, life and death as long as we consider ourselves as other than the Self. The moment we know ourselves as the Self which alone exists, we go beyond all pairs of opposites and are unaffected by them, and realize our free nature.

[1] *In this way*—remaining unaffected by the pairs of opposites.

CHAPTER VI

THE HIGHER KNOWLEDGE

जनक उवाच ।

आकाशवदनन्तोऽहं घटवत् प्राकृतं जगत् ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥ १ ॥

जनकः Janaka उवाच said:

अहं I आकाशवत् like space अनन्तः limitless प्राकृतं phenomenal जगत् world घटवत् like a jar इति this ज्ञानं Knowledge (भवति is) तथा so एतस्य of this त्यागः relinquishment न not ग्रहः acceptance न not लयः dissolution (न not च and भवति is).

Janaka said:

1. Boundless as space am I, and the phenomenal world is like a jar; this[1] is Knowledge. So[2] it has neither to be renounced nor accepted nor destroyed.

As in Chapters III and IV, the dialogue between Aṣṭāvakra and Janaka in Chapters V and VI is intended to bring into bold relief the nature of Supreme Knowledge. In the previous chapter Aṣṭāvakra spoke of *laya*, dissolution, of the need and methods of merging the relative consciousness into the Absolute. Janaka in reply speaks here of a higher outlook in which even this attempt at dissolution arises out of a vestige of ignorance; for the pure Self was never at any time limited.

[1] *This etc.*—Just as the space inside a jar is the same as the infinite space outside it, so the universe exists in and through the One, infinite Self. The universe has no separate existence of its own. It is a mere illusion. Its existence is only in name and form.

[2] *So*—When Supreme Knowledge has been attained, there is then only the One, infinite Self; the question of renouncing, accepting, or destroying anything does not arise.

महोदधिरिवाहं स प्रपञ्चो वीचिसन्निभः ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥ २ ॥

सः That अहं I महोदधिः ocean इव like (अस्मि am) प्रपञ्चः phenomenal universe वीचिसन्निभः like the wave (भवति is) इति etc. *as before.*

2. I am like[1] the ocean and the universe is like the wave; this is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

[1] *Like etc.*—This example makes clearer the oneness of the Self. Water is the real substance; the name and form of the wave are only apparent. Similarly, the Self is the only substance; the name and form of the universe are only illusory superimpositions.

अहं स शुक्तिसङ्काशो रूप्यवद्विश्वकल्पना ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥ ३ ॥

सः That अहं I शुक्तिसङ्काशः like mother of pearl (अस्मि am) विश्वकल्पना the illusion of the universe रूप्यवत् like silver (भवति is) इति etc. *as before.*

3. I am like mother of pearl and the illusion of the universe is like[1] silver; this is Knowledge. So

it has neither to be renounced nor accepted nor destroyed.

[1] *Like etc.*—The reality behind the illusion of silver is the mother of pearl. In the same way the reality behind the universe is the Self itself.

अहं वा सर्वभूतेषु सर्वभूतान्यथो मयि।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः॥ ४॥

अहं I वा indeed सर्वभूतेषु in all beings (अस्मि am) अथो and सर्वभूतानि all beings मयि in me (सन्ति are) इति etc. *as before*.

4. I[1] am indeed in all beings, and all[2] beings are in me. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

[1] *I etc.*—The Self is the only substance of the universe.

[2] *All etc.*—The Self is the substratum, the One Existence, on which the universe is a mere superimposition.

CHAPTER VII

NATURE OF SELF-REALIZATION

जनक उवाच ।

मय्यनन्तमहाम्भोधौ विश्वपोत इतस्ततः ।
भ्रमति स्वान्तवातेन न ममास्त्यसहिष्णुता ॥ १ ॥

जनक: Janaka उवाच said:

अनन्तमहाम्भोधौ In the boundless ocean मयि in me विश्वपोत: the ark of the universe स्वान्तवातेन by the wind of its own nature इतस्तत: hither and thither भ्रमति moves मम my असहिष्णुता impatience न not अस्ति is.

Janaka said:

1. In me, the boundless ocean, the ark of the universe moves hither and thither impelled by the wind of its own inherent nature. I am not impatient.[1]

[1] *Impatient*—affected.

When the wind rises on the ocean, it tosses a ship hither and thither and even, through its impact, sends it down. But the ocean is not affected by the movements of the ship. Similarly, the universe, which rests on the reality of the Self, is ever changing under the impulsion of its inherent laws. But the changing world does not affect the Self in the least.

मय्यनन्तमहाम्भोधौ जगद्वीचिः स्वभावतः ।
उदेतु वास्तमायातु न मे वृद्धिर्न च क्षतिः ॥ २ ॥

अनन्तमहाम्भोधौ In the limitless ocean मयि in me जगद्वीचिः the wave of the world स्वभावतः by its own nature उदेतु may rise अस्तम् dissolution आयातु may attain वा or मे my वृद्धिः increase न not क्षतिः decrease न not च and (भवति is).

2. In me, the limitless ocean, let the wave of the world rise or vanish of itself. I neither increase nor decrease thereby.

A wave is no other than the water of the ocean itself; only name and form have been added; there is no increase in substance. Exactly so is the world; its reality is the Self itself. So when the world appears, name and form are superimposed on the reality of the Self; and when it disappears, name and form vanish. The reality is ever the same.

मय्यनन्तमहाम्भोधौ विश्वं नाम विकल्पना ।
अतिशान्तो निराकार एतदेवाहमास्थितः ॥ ३ ॥

अनन्तमहाम्भोधौ In the boundless ocean मयि in me विश्वं universe नाम called विकल्पना imagination (अस्ति is अहम् I) अतिशान्तः highly tranquil निराकारः formless (अस्मि am) एतत् this एव alone अहम् I आस्थितः abide in.

3. In me, the boundless ocean, is the imagination of the universe. I am quite tranquil and formless. In this[1] alone do I abide.

[1] *This*—namely, the Knowledge that the world is merely an appearance and that the Self in which it appears remains ever calm and formless.

नात्मा भावेषु नो भावस्तत्रानन्ते निरञ्जने ।
इत्यसक्तोऽस्पृहः शान्त एतदेवाहमास्थितः ॥ ४ ॥

आत्मा Self भावेषु in the objects न not (अस्ति is) भावः object अनन्ते limitless निरञ्जने stainless तत्र in that (Self) नो not (अस्ति is) इति so (आत्मा Self) असक्तः unattached अस्पृहः desireless शान्तः tranquil (अस्ति is) एतत् this एव alone अहम् I आस्थितः abide in.

4. The Self[1] is not in the object, nor[2] is the object in the Self which is infinite and stainless. Thus It is free from attachment and desire, and tranquil. In this alone do I abide.

[1] *Self etc.*—The Self is all-pervasive and infinite. It cannot therefore be contained by finite objects, such as body and mind.

[2] *Nor etc.*—Because all objects are superimposed on the Self and therefore do not really exist in the Self.

अहो चिन्मात्रमेवाहमिन्द्रजालोपमं जगत् ।
अतो मम कथं कुत्र हेयोपादेयकल्पना ॥ ५ ॥

अहो Oh अहम् I चिन्मात्रम् Consciousness itself एव surely जगत् world इन्द्रजालोपमं like a magic show अतः so मम my कुत्र where कथं how हेयोपादेयकल्पना thought of the rejectable and the acceptable (स्यात् can be).

5. Oh, I am really Consciousness itself. The world is like a juggler's show. So how and where can there be any thought of rejection and acceptance in me?

A man of Self-realization looks upon this world as a juggler's show, false and illusory, and having no existence even though it is visible to him. Therefore no object whatsoever in the world can either attract or repel him.

CHAPTER VIII

BONDAGE AND LIBERATION

अष्टावक्र उवाच ।

तदा बन्धो यदा चित्तं किञ्चिद्वाञ्छति शोचति ।
किञ्चिन्मुञ्चति गृह्णाति किञ्चिद्धृष्यति कुप्यति ॥ १ ॥

अष्टावक्रः Aṣṭāvakra उवाच said:

यदा When चित्तं mind किञ्चित् anything वाञ्छति desires शोचति grieves किञ्चित् anything मुञ्चति rejects गृह्णाति accepts किञ्चित् anything हृष्यति feels joy for कुप्यति feels angry for तदा then बन्धः bondage (अस्ति is).

Aṣṭāvakra said:

1. It is bondage when the mind desires or grieves at anything, rejects or accepts anything, feels happy or angry at anything.

तदा मुक्तिर्यदा चित्तं न वाञ्छति न शोचति ।
न मुञ्चति न गृह्णाति न हृष्यति न कुप्यति ॥ २ ॥

यदा When चित्तं mind न not वाञ्छति desires न not शोचति grieves न not मुञ्चति rejects न not गृह्णाति accepts न not हृष्यति feels joy न not कुप्यति is angry तदा then मुक्तिः freedom.

2. Liberation is attained when the mind does not desire or grieve or reject or accept or feel happy or angry.

Desiring, grieving, etc., are the modifications of the *chitta*, the mind-stuff, which may be likened respectively to a lake and its ripples. The depths of the lake are, as it were, our own true Self. We can only catch a glimpse of the depths when the water is calm and clear and there are no waves. If the water is muddy or agitated, the depths will not be seen. Likewise, as long as there are mental modifications, which are possible only so long as we identify ourselves with them, we cannot see the Self and are in ignorance and bondage. But when the mind is calm and free from such modifications, we realize our true nature and thus attain liberation.

तदा बन्धो यदा चित्तं सक्तं कास्वपि दृष्टिषु ।
तदा मोक्षो यदा चित्तमसक्तं सर्वदृष्टिषु ॥ ३ ॥

यदा When चित्तं mind कासु अपि to any दृष्टिषु sense experiences सक्तं attached तदा then बन्धः bondage यदा when चित्तम् mind सर्वदृष्टिषु in all sense experiences असक्तं unattached तदा then मोक्षः liberation.

3. It is bondage when the mind is attached to any sense experience.[1] It is liberation when the mind is detached from all sense experiences.

In the two preceding verses, bondage and freedom have been explained as identification with and dissociation from the *internal*, mental, modifications. Here they are explained in reference to *external* objects.

[1] *Sense experience—Dṛṣṭi* means seeing, and hence any sense experience.

यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा ।
मत्वेति हेलया किञ्चित् मा गृहाण विमुञ्च मा ॥ ४ ॥

यदा When अहं I न not तदा then मोक्षः liberation

यदा when अहं I तदा then बन्धनं bondage इति thus मत्वा thinking हेलया easily किञ्चित् anything मा not गृहाण accept मा not विमुञ्च reject (वा or).

4. When there is no 'I', there is liberation; when there is 'I', there is bondage. Considering thus, easily refrain from accepting or rejecting anything.

Egoism is bondage, constituting as it does the identification of the Self with body and mind; and ego-lessness is liberation. When there is no ego, there is no identification of the Self with body and mind, and the Self is realized as One without a second, pervading the whole universe. Having this knowledge one becomes perfectly tranquil and free from desire or aversion.

CHAPTER IX

DETACHMENT

अष्टावक्र उवाच ।

कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा ।
एवं ज्ञात्वेह निर्वेदाद्भव त्यागपरोऽव्रती ॥ १ ॥

अष्टावक्रः Aṣṭāvakra उवाच said:

कृताकृते Duties done and not done द्वन्द्वानि pairs of opposites च and कदा when कस्य whose वा or शान्तानि ended एवं thus ज्ञात्वा knowing इह in this world निर्वेदात् through indifference त्यागपरः intent on renunciation अव्रती desireless भव be.

Aṣṭāvakra said:

1. Duties done and not done, as well as the pairs of opposites—when[1] do they cease and for whom? Knowing thus, be desireless[2] and intent on renunciation through complete indifference to the world.

[1] *When etc.*—Our life is a mixture of opposites like joy and sorrow, success and failure, and good and evil. And we always have preferences which cause us to choose certain things to be done and others avoided. Hence our conception of duty. As long as we consider this world to be real, we cannot escape the pairs of opposites nor eradicate the sense of duty. The only way out of this state of things is to realize the unreality of the world, and renounce our identification with it.

[2] *Desireless*—Literally, one not performing a religious rite or observing a vow. These rites and vows presuppose a desire for earthly or heavenly prosperity.

कस्यापि तात धन्यस्य लोकचेष्टावलोकनात् ।
जीवितेच्छा बुभुक्षा च बुभुत्सोपशमं गताः ॥ २ ॥

तात Child कस्य whose अपि even धन्यस्य of the blessed one लोकचेष्टावलोकनात् by observing the ways of men जीवितेच्छा desire to live बुभुक्षा desire to enjoy बुभुत्सा desire to know च and उपशमं cessation गताः attained.

2. Rare indeed, my child, is that blessed person whose desire for life, enjoyment, and learning have been extinguished by observing[1] the ways of men.

[1] *Observing etc.*—Some people learn the hollowness of the world by observation. That is to say, by observing the sufferings of others they realize that the world cannot give eternal happiness. But such people are very rare and the majority get this lesson only after plunging into the world and experiencing for themselves the ills of life.

अनित्यं सर्वमेवेदं तापत्रितयदूषितम् ।
असारं निन्दितं हेयमिति निश्चित्य शाम्यति ॥ ३ ॥

इदं This सर्वमेव all verily अनित्यं transient तापत्रितय-दूषितम् vitiated by threefold misery असारं unsubstantial निन्दितं contemptible हेयम् rejectable इति this निश्चित्य knowing for certain (ज्ञानी a wise man) शाम्यति becomes calm.

3. The wise man becomes calm by realizing that all verily is vitiated by the threefold[1] misery

and is transient, unsubstantial, and contemptible, and should be rejected.

आध्यात्मिक
आधिदैविक
आधिभौतिक

[1] *Threefold etc.*—viz. misery pertaining to mind and body, misery caused by animate and inanimate objects, and misery caused by floods, earthquakes, etc.

कोऽसौ कालो वयः किं वा यत्र द्वन्द्वानि नो नृणाम् ।
तान्युपेक्ष्य यथाप्राप्तवर्ती सिद्धिमवाप्नुयात् ॥ ४ ॥

यत्र Where नृणाम् of men द्वन्द्वानि pairs of opposites नो not (सन्ति are) असौ that कालः time कः what वयः age वा or किं what तानि those उपेक्ष्य quitting यथाप्राप्तवर्ती one who rests content with what comes of itself सिद्धिम् perfection अवाप्नुयात् attains.

4. What is that time or that age in which the pairs of opposites do not exist for men? One who, quitting those, is content with what comes of itself attains perfection.

For man no time or age is possible in which there will be unalloyed good and joy, unattended by evil and sorrow. He cannot, therefore, hope to gain joy and peace in the course of life's process. He has to realize the supreme fact that peace and perfection can only be attained by transcending the process of relative life and remaining unattached to its experiences.

नाना मतं महर्षीणां साधूनां योगिनां तथा ।
दृष्ट्वा निर्वेदमापन्नः को न शाम्यति मानवः ॥ ५ ॥

महर्षीणां Of great seers साधूनां of saints तथा as well as योगिनां of yogins मतं opinion नाना diverse दृष्ट्वा seeing

निर्वेदम् indifference आपन्नः attained (सन् being) कः what मानवः man न not शाम्यति attains peace.

5. What man is there who, having observed the diversity[1] of opinions among the great seers, saints, and *yogins*, and become completely indifferent to learning, does not attain quietude?[2]

[1] *Diversity etc.*—refers to the different schools of philosophy, the *summum bonum* of life being different in the different schools.

[2] *Quietude*—Those who have attained complete indifference to worldly objects and are solely intent on Self-realization are sure to be endowed with this rare quality of mind.

कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।
निर्वेदसमतायुक्त्या यस्तारयति संसृतेः ॥ ६ ॥ equanimity

यः Who निर्वेदसमतायुक्त्या by indifference, sameness, and reasoning चैतन्यस्य of Pure Consciousness मूर्तिपरिज्ञानं realization of the true nature कृत्वा gaining संसृतेः from metempsychosis तारयति saves himself सः he किं (interrogative) गुरुः spiritual guide न not.

6. He who gains knowledge of the true nature of Pure Consciousness by complete indifference to the world, by equanimity,[1] and by reasoning, and saves himself from the round of birth and rebirth, is he[2] not really the spiritual guide?

[1] *Equanimity*—in friendship and enmity, happiness and misery, and the like.

[2] *He etc.*—The previous verse disqualifies *ṛṣis*, *sādhus*, and *yogins* as spiritual guides because of their

varied opinions. The present verse shows that that man alone who has realized the Truth himself can be a spiritual guide. Not merely learned opinions, but actual practice and realization are the *sine qua non* of a Guru.

पश्य भूतविकारांस्त्वं भूतमात्रान् यथार्थतः ।
तत्क्षणाद्बन्धनिर्मुक्तः स्वरूपस्थो भविष्यसि ॥ ७ ॥

भूतविकारान् The modifications of the elements यथार्थतः in reality भूतमात्रान् nothing but the primary elements पश्य see (एवं सति thus) तत्क्षणात् at once त्वं you बन्धनिर्मुक्तः free from bondage (सन् being) स्वरूपस्थः abiding in your own nature भविष्यसि will be.

7. Look upon the modifications[1] of the elements as nothing in reality but the primary elements themselves and you will at once be free[2] from bondage and abide in your true self.

[1] *Modifications etc.*—viz. the body, mind, senses, etc. In reality all these are nothing but the basic elements, differing only in the patterns of combination. It is these patterns of combination that make us consider one thing beautiful and another ugly, and thus desire the one and dislike the other. But the moment we feel all things to be the same, all likes and dislikes will vanish, and we shall know our true nature and be free.

[2] *Free etc.*—Bondage consists in attraction to the body and the things of the world; freedom lies in forgoing that attraction and abiding in the true nature of the Self.

वासना एव संसार इति सर्वा विमुञ्च ताः ।
तत्त्यागो वासनात्यागात् स्थितिरद्य यथा तथा ॥ ८ ॥

वासनाः Desires एव surely संसारः world इति so ताः

those सर्वाः all विमुञ्च renounce वासनात्यागात् from the renunciation of desires तत्त्यागः renunciation of that (भवति is) अद्य now स्थितिः you may live यथा तथा wherever it may be.

8. Desires[1] alone are the world. Do you, therefore, renounce them all. The renunciation of desire is the renunciation of the world. Now[2] you may live anywhere.

[1] *Desires etc.*—Because it is desire that binds us to the world and makes us think it real, and thus subjects us to the round of births and rebirths. The moment we are free from desire, the reality of the world will vanish and there will be no further reincarnation for us.

[2] *Now etc.*—One who has renounced desire is completely free. He may live anywhere for he will not be affected by circumstances.

CHAPTER X

QUIETUDE

अष्टावक्र उवाच ।

विहाय वैरिणं काममर्थं चानर्थसङ्कुलम् ।
धर्ममप्येतयोर्हेतुं सर्वत्रानादरं कुरु ॥ १ ॥

अष्टावक्रः Aṣṭāvakra उवाच said:

वैरिणं Enemy कामम् desire अनर्थसङ्कुलम् full of mischief अर्थं worldly prosperity च and एतयोः of these two हेतुं cause धर्मम् good work अपि also विहाय forsaking सर्वत्र everywhere अनादरं disregard कुरु do.

Aṣṭāvakra said:

1. Cultivate indifference to everything, having given up *kāma* (desire) which is the enemy,[1] *artha* (worldly prosperity) which[2] is attended with mischief, and *dharma*[3] (performance of good works) which is the cause of these two.

[1] *Enemy*—Because desire for sensual enjoyment obstructs the attainment of Knowledge and binds us to the world.

[2] *Which etc.*—Because the acquisition and preservation of wealth lead to habits of mind which are harmful to our higher nature.

[3] *Dharma etc.*—*Dharma* here means good works, both secular and religious. By performing good works we earn merit which confers on us worldly prosperity as well as sensual enjoyment.

Dharma, *artha*, and *kāma* are the three aims of the ordinary man's existence. But in order to attain *mokṣa*, liberation, which is the *summum bonum* of life, one has to renounce these three aims. The Absolute can never be reached as long as there is the least speck of desire. And without desire all these three aims are meaningless. Hence the necessity of renouncing them, so that our eyes may be opened to the Supreme Self.

स्वप्नेन्द्रजालवत् पश्य दिनानि त्रीणि पञ्च वा ।
मित्रक्षेत्रधनागारदारदायादिसम्पदः ॥ २ ॥

त्रीणि Three पञ्च five वा or दिनानि days (स्थायिन्यः lasting) मित्रक्षेत्रधनागारदारदायादिसम्पदः friends, lands, wealth, houses, wives, presents, and other such good fortunes स्वप्नेन्द्रजालवत् like a dream or a juggler's show पश्य see.

2. Look upon friends, lands, wealth, houses, wives, presents, and other such marks of good fortune, as[1] a dream or a juggler's show, lasting only a few days.

[1] *As etc.*—unreal and transitory.

यत्र यत्र भवेत्तृष्णा संसारं विद्धि तत्र वै ।
प्रौढवैराग्यमाश्रित्य वीततृष्णः सुखी भव ॥ ३ ॥

यत्र यत्र Wherever तृष्णा desire भवेत् is तत्र there वै indeed संसारं world विद्धि know (अतः so) प्रौढवैराग्यम् firm non-attachment आश्रित्य adopting वीततृष्णः free from desire सुखी happy भव be.

3. Know that wherever[1] there is desire there is

the world. Betaking yourself to firm[2] non-attachment, go beyond desire and be happy.

[1] *Wherever etc.*—Because desire for sensual enjoyment leads man to various actions and binds him to the world for the enjoyment of their fruits.

[2] *Firm*—indicates an attitude of absolute non-attachment to the objects of enjoyment.

तृष्णामात्रात्मको बन्धस्तन्नाशो मोक्ष उच्यते ।
भवासंसक्तिमात्रेण प्राप्तितुष्टिर्मुहुर्मुहुः ॥ ४ ॥

बन्धः Bondage तृष्णामात्रात्मकः consisting in desire alone तन्नाशः destruction of that मोक्षः liberation उच्यते is called भवासंसक्तिमात्रेण by non-attachment to the world alone मुहुर्मुहुः constantly प्राप्तितुष्टिः joy from attainment (भवति is).

4. Bondage consists only in desire, and the destruction of desire is said to be liberation. Only by non-attachment to the world does one attain the constant joy of the realization of the Self.

त्वमेकश्चेतनः शुद्धो जडं विश्वमसत्तथा ।
अविद्यापि न किञ्चित्सा का बुभुत्सा तथापि ते ॥ ५ ॥

त्वम् You एकः One शुद्धः Pure चेतनः Intelligence (असि are) विश्वम् universe जडं devoid of intelligence तथा and असत् non-existent (अस्ति is) अविद्या ignorance अपि also न not किञ्चित् anything (भवति is) तथा अपि yet ते your का what सा that बुभुत्सा desire to know.

5. You are One, Pure Intelligence. The uni-

verse is non-intelligent[1] and unreal. Ignorance also is no real entity. What can you yet desire to know?

That even the desire to know has to be renounced is emphasized here. We should not desire to know that which is not real. It is the Self alone which is real, and we should know that to be our true nature, while the apparent world and the ignorance that causes us to accept it as real are not really existent. There is therefore nothing else to know but the Self. Hence, even the desire to know has to be renounced.

[1] *Non-intelligent*—The conscious principle in nature is the reflection of the Self. All consciousness is consciousness of the Self; all non-self is thus non-intelligent.

राज्यं सुताः कलत्राणि शरीराणि सुखानि च ।
संसक्तस्यापि नष्टानि तव जन्मनि जन्मनि ॥ ६ ॥

संसक्तस्य Attached अपि though तव your राज्यं kingdom सुताः sons कलत्राणि wives शरीराणि bodies सुखानि pleasures च and जन्मनि जन्मनि birth after birth नष्टानि have been lost.

6. Kingdoms, sons, wives, bodies, and pleasures have been lost to you birth after birth, even though you were attached to them.

This verse gives a common-sense reason why we should have recourse to renunciation. Such is the transitory nature of worldly things that even when we love them dearly, we cannot retain them for long. We lose them and thus they cause us suffering. This process has been repeated life after life. What, then, is the use of being attached to such things?

अलमर्थेन कामेन सुकृतेनापि कर्मणा ।
एभ्यः संसारकान्तारे न विश्रान्तमभून्मनः ॥ ७ ॥

अर्थेन With prosperity कामेन with desire सुकृतेन कर्मणा with pious deed अपि and अलम् no need संसारकान्तारे in the dreary forest of the world मन: mind एभ्य: from these विश्रान्तम् reposed न not अभूत् was.

7. Enough of prosperity, desires, and pious deeds. The mind did not find repose in these in the dreary forest of the world.

Aṣṭāvakra again maintains the worthlessness of *dharma*, *artha*, and *kāma* as ideals, and emphasizes *mokṣa*. See verse 1 of this chapter.

कृतं न कति जन्मानि कायेन मनसा गिरा ।
दुःखमायासदं कर्म तदद्याप्युपरम्यताम् ॥ ८ ॥

(त्वं You) कायेन with body मनसा with mind गिरा with speech दुःखम् painful आयासदं involving difficulty कर्म work कति how many जन्मानि births न not कृतं did तत् so अद्य today अपि even उपरम्यताम् cease.

8. For how many births have you not done hard and painful work with body, with mind, and with speech! Therefore cease at least today.

We have our present bodies and experiences as a result of our actions in past incarnations. This process will continue so long as we continue to act in ignorance, and we shall go from birth to birth. To escape misery for ever, we must cease from worldly activity.

Aṣṭāvakra indicates that our past actions, entailing so much labour and suffering, have not given us any lasting happiness. Why should we then continue these worldly actions which spring from ignorance and cause bondage and misery?

CHAPTER XI

WISDOM

अष्टावक्र उवाच ।

भावाभावविकारश्च स्वभावादिति निश्चयी ।
निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति ॥ १ ॥

अष्टावक्रः Aṣṭāvakra उवाच said:

भावाभावविकारः Change in the form of existence and destruction च (expletive) स्वभावात् from nature (जायते comes about) इति this निश्चयी one who has known for certain निर्विकारः unperturbed गतक्लेशः free from pain (सन् being) सुखेन easily एव (expletive) उपशाम्यति finds rest.

Aṣṭāvakra said:

1. He who has realized that change[1] in the form of existence and destruction is in the nature of things, easily[2] finds repose, being unperturbed and free from pain.

[1] *Change etc.*—Everything exists, changes, and is destroyed. This is the nature of everything. Nothing is permanent.

[2] *Easily etc.*—If one realizes the evanescent nature of things, one is no longer attached to them, and thus finds peace. Mental disturbance and pain are caused by our attachment to transitory objects, taking them to be permanent.

ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी ।
अन्तर्गलितसर्वाशः शान्तः क्वापि न सज्जते ॥ २ ॥

ईश्वर: Iśvara सर्वनिर्माता creator of all इह here अन्य: other न not (अस्ति is) इति this निश्चयी one who has known for certain अन्तर्गलितसर्वाश: with all desires gone from within शान्त: calm (सन् being) क्व अपि in anything whatsoever न not सज्जते is attached.

2. He who has known for certain that Iśvara[1] is the creator of all and that there is none else here,[2] becomes peaceful[3] with all his inner desires set at rest, and is not attached to anything whatsoever.

[1] *Iśvara etc.*—The universe has arisen from the Self, exists in the Self, and dissolves in the Self. Whatever exists in the universe is pervaded by the Self. There is no existence other than the Self itself.

[2] *Here*—in the universe.

[3] *Peaceful etc.*—Desires arise from thinking that there are other things and existences outside oneself. One covets them and wants to enjoy them. But when one knows that the universe is pervaded by the Self—that there is only the Self and nothing else—the feeling of otherness goes and there is no desire, and hence there is peace.

आपदः सम्पदः काले दैवादेवेति निश्चयी ।
तृप्तः स्वस्थेन्द्रियो नित्यं न वाञ्छति न शोचति ॥ ३ ॥

काले In time आपद: adversities सम्पद: prosperities दैवात् through the effects of past actions एव certainly (भवन्ति come) इति this निश्चयी one who has known for certain नित्यं ever तृप्त: contented स्वस्थेन्द्रिय: with all the

senses controlled (सन् being) न not वाञ्छति desires न not शोचति grieves (च and).

3. He who has known for certain that adversity and prosperity come in their own time through the effects[1] of past actions is ever contented, has all his senses under[2] control, and neither desires[3] nor grieves.[4]

[1] *Effects etc.*—Whoever realizes that his present life, with all its vicissitudes, is the result of his past actions, is not affected by the changes of fortune.

[2] *Under etc.*—Unattached to worldly objects.

[3] *Desires*—for what is not attained.

[4] *Grieves*—for what is lost.

सुखदुःखे जन्ममृत्यू दैवादेवेति निश्चयी ।
साध्यादर्शी निरायासः कुर्वन्नपि न लिप्यते ॥ ४ ॥

सुखदुःखे Happiness and misery जन्ममृत्यू birth and death दैवात् due to the effects of past actions एव certainly (भवन्ति are) इति this निश्चयी one who has known for certain साध्यादर्शी not finding anything to accomplish निरायासः free from care (सन् being) कुर्वन् doing अपि even न not लिप्यते is attached.

4. He who knows for certain that happiness and misery, birth and death are due to the effects of past actions, does not find anything to accomplish, and thus becomes free from care and is not[1] attached even though engaged in action.

[1] *Not etc.*—Because he knows that he is not the doer of his actions.

चिन्तया जायते दुःखं नान्यथेहेति निश्चयी ।
तया हीनः सुखी शान्तः सर्वत्र गलितस्पृहः ॥ ५ ॥

इह Here दुःखं misery चिन्तया through care जायते is produced न not अन्यथा otherwise इति this निश्चयी one who has known for certain तया हीनः devoid of that सुखी happy शान्तः peaceful सर्वत्र everywhere गलितस्पृहः rid of desires (भवति is).

5. He who has realized that it is care[1] and nothing else that breeds misery in this world, becomes free from it, and is happy, peaceful, and everywhere rid of desires.

[1] *Care etc.*—Care presupposes identification of the mind with some worldly object. This again breeds attachment and desire which create bondage and cause suffering.

नाहं देहो न मे देहो बोधोऽहमिति निश्चयी ।
कैवल्यमिव संप्राप्तो न स्मरत्यकृतं कृतम् ॥ ६ ॥

अहं I देहः body न not मे my देहः body न not अहम् I बोधः Consciousness इति this निश्चयी one who has realized कैवल्यं the state of Absoluteness संप्राप्तः attained इव as if अकृतं what is not done कृतम् what is done न not स्मरति remembers.

6. 'I am not the body nor is the body mine. I am Consciousness itself'—he who has realized this for certain does[1] not remember what he has done or not done as[2] if he has attained the state of Absoluteness.

[1] *Does etc.*—Work pertains to body and mind alone

and not to the Self. He who has attained Supreme Knowledge does not identify himself with body and mind. Therefore he has no connection with any work. He does not think of what he has done and not done, as ordinary people do.

[2] *As etc.*—Because Self-realization, once attained, continues even after the destruction of the body.

आब्रह्मस्तम्बपर्यन्तमहमेवेति निश्चयी ।
निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्वृतः ॥ ७ ॥

आब्रह्मस्तम्बपर्यन्तम् From Brahmā down to a clump of grass अहम् I एव verily (अस्मि am) इति this निश्चयी one who knows for certain निर्विकल्पः free from conflict of thought शुचिः pure शान्तः peaceful प्राप्ताप्राप्तविनिर्वृतः turned away from what is attained and not attained (भवति is).

7. 'I am indeed in everything, from Brahmā down to a clump of grass'—he who knows this for certain becomes free[1] from conflict of thought, pure and peaceful, and free[2] from care for what is attained and not attained.

[1] *Free etc.*—Because mental determination or indetermination is impossible for him who is the cosmic existence itself. He has nothing to determine.

[2] *Free etc.*—Because he does not see anything outside himself.

नानाश्चर्यमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥ ८ ॥

इदं This नाना manifold आश्चर्यम् wonderful विश्वं universe न not किञ्चित् anything इति this निश्चयी one who

knows for certain निर्वासन: free from desire स्फूर्त्तिमात्र: pure Consciousness (सन् being) किञ्चित् anything न not (अस्ति exists) इव as if शाम्यति finds peace.

8. He who knows for certain that this manifold and wonderful universe is nothing,[1] becomes desireless and Pure Consciousness, and finds peace as[2] if nothing exists.

[1] *Nothing*—unreal.

[2] *As etc.*—Though, while living in the body, he may perceive the apparent existence of the universe, yet his inner peace is that of the absolute state in which nothing but the Self exists.

CHAPTER XII

ABIDING IN THE SELF

जनक उवाच ।

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः ।
अथ चिन्तासहस्तस्मादेवमेवाहमास्थितः ॥ १ ॥

जनक: Janaka उवाच said:

(अहं I) पूर्वं at first कायकृत्यासह: intolerant of physical action तत: then वाग्विस्तरासह: intolerant of extensive speech अथ then चिन्तासह: intolerant of thought (अभवम् became) तस्मात् so अहम् I एवम् thus एव verily आस्थित abide.

Janaka said:

1. I became intolerant[1] first of physical[2] action, then of extensive speech, and then of thought. Thus[3] therefore do I firmly abide.

In the eight verses of this chapter the disciple describes his state of highest realization.

[1] *Intolerant*—that is to say, detached, the mind having completely turned away from deed, word, and thought, all of which belong to the relative plane.

[2] *Physical etc.*—Discipline was started with the gross, then the subtler obstructions were controlled.

[3] *Thus*—devoid of any action, physical, vocal, or mental.

प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः ।
विक्षेपैकाग्रहृदय एवमेवाहमास्थितः ॥ २ ॥

शब्दादेः Of sound etc. प्रीत्यभावेन for want of attachment आत्मनः of Self अदृश्यत्वेन being no object of perception च and विक्षेपैकाग्रहृदयः with the mind freed from distraction and one-pointed अहम् I एवम् thus एव verily आस्थितः abide.

2. Having no attachment for sound[1] and other sense objects, and the Self[2] not being an object of perception, my mind is freed[3] from distraction and is one-pointed. Thus[4] therefore do I firmly abide.

[1] *Sound etc.*—all perceivable objects, all things of the universe.

[2] *Self etc.*—Perception is possible only in a state of duality. The Self is absolute. There cannot be a knower of it. Hence it cannot be an object of perception.

'When there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what? What should one see and through what? What should one hear and through what? What should one speak and through what? What should one think and through what? What should one know and through what? Through what should one know that owing to which all this is known—through what, O Maitreyi, should one know the knower?' (*Bṛhadāraṇyaka Upaniṣad*—IV. v. 15)

[3] *Freed etc.*—Attachment to the objects of the senses distracts the mind and prevents it from being turned towards the Self. The wise man has no attachment to the objects of the senses, and as the eternal Self is not

an object of perception, being beyond mind and speech, he is free from all distractions.

[4] *Thus*—as the absolute self, beyond all distractions and relativities.

समाध्यासादिविक्षिप्तौ व्यवहारः समाधये ।
एवं विलोक्य नियममेवमेवाहमास्थितः ॥ ३ ॥

समाध्यासादिविक्षिप्तौ In distraction caused by superimposition etc. समाधये for concentration व्यवहारः activity (भवति is) एवं thus नियमम् rule विलोक्य seeing अहम् I एवम् thus एव verily आस्थितः abide.

3. An effort has to be made for concentration when there is distraction of mind owing[1] to superimposition etc. Seeing[2] this to be the rule, thus[3] do I firmly abide.

[1] *Owing etc.*—as in the case of the ignorant man. The ideas of body, mind, egoism, etc. are superimposed on his mind. His mind is distracted, and an effort is required to concentrate it.

[2] *Seeing etc.*—The rule prescribing concentration applies only to a person in a state of ignorance and is meaningless to one who is established in the Self.

[3] *Thus*—beyond concentration.

हेयोपादेयविरहादेवं हर्षविषादयोः ।
अभावादद्य हे ब्रह्मन्नेवमेवाहमास्थितः ॥ ४ ॥

हे O ब्रह्मन् Brahman हेयोपादेयविरहात् owing to the absence of the rejectable and the acceptable एवं as well as हर्षविषादयोः of joy and sorrow अभावात् because of

absence अद्य today अहम् I एवम् thus एव verily आस्थितः abide.

4. Having[1] nothing to accept and nothing to reject, and having neither joy nor sorrow, thus,[2] sir, do I now firmly abide.

[1] *Having etc.*—Acceptance or rejection and joy or sorrow are possible only when we identify ourselves with sense-objects and create distinctions. But the Self is One, perfect, and all-pervasive, and has therefore nothing to lose or gain and thereby suffer misery or feel happy.

[2] *Thus*—as perfect and all-pervasive.

आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनम् ।
विकल्पं मम वीक्ष्यैतैरेवमेवाहमास्थितः ॥ ५ ॥

आश्रमानाश्रमं A stage of life or no stage of life ध्यानं meditation चित्तस्वीकृतवर्जनम् control of mental functions एतैः by these मम my विकल्पं distraction वीक्ष्य seeing एवम् thus एव verily अहम् I आस्थितः abide.

5. A stage[1] of life or no stage of life, meditation, control of mental functions—finding[2] that these cause distraction to me, thus[3] verily do I firmly abide.

[1] *Stage*—refers to the traditional four stages of life with their graded duties and modes of living—Brahmacarya (student life), Gārhasthya (life of a householder), Vānaprastha (hermit's life), and Sannyāsa (life of one who completely renounces the world and its attachments).

[2] *Finding etc.*—All these have reference to body and mind, but the Self transcends them. Hence they are distractions to a man of Self-knowledge.

[3] *Thus*—free from all such distractions.

कर्मानुष्ठानमज्ञानाद्यथैवोपरमस्तथा ।
बुध्वा सम्यगिदं तत्त्वमेवमेवाहमास्थितः ॥ ६ ॥

यथा As कर्मानुष्ठानम् performance of action अज्ञानात् from ignorance (भवति is) तथा एव even so उपरमः cessation (अज्ञानात् भवति) इदं this तत्त्वम् truth सम्यक् fully बुध्वा knowing अहम् I एवम् thus एव verily आस्थितः abide.

6. Abstention[1] from action is as much the outcome of ignorance as the performance of action. Knowing this truth fully well, thus[2] do I firmly abide.

[1] *Abstention etc.*—Both performance of and abstention from work presuppose consciousness of the ego and the external and internal worlds, and this is ignorance.

[2] *Thus*—in the Self in which there can be no question of action or abstention from it.

अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ ।
त्यक्त्वा तद्भावनं तस्मादेवमेवाहमास्थितः ॥ ७ ॥

अचिन्त्यं The unthinkable चिन्त्यमानः thinking अपि even असौ one चिन्तारूपं a form of thought भजति has recourse to तस्मात् so तत् that भावनं thought त्यक्त्वा giving up अहम् I एवम् thus एव certainly आस्थितः abide.

7. Thinking[1] on the Unthinkable One, one only has recourse to a form of thought. Therefore giving up that thought, thus[2] do I firmly abide.

[1] *Thinking etc.*—The Self is beyond thought and cannot be an object of thought. Meditating on It is therefore nothing but creating a certain mode of mind, and that

is not Brahman. To realize Brahman, one must go beyond the limitations of the mind and become Brahman Itself.

[2] *Thus*—beyond thought.

एवमेव कृतं येन स कृतार्थो भवेदसौ ।
एवमेव स्वभावो यः स कृतार्थो भवेदसौ ॥ ८ ॥

येन By whom एवम् thus एव even कृतं accomplished सः असौ he कृतार्थः fulfilled भवेत् becomes यः who एवम् स्वभावः of such nature एव verily सः असौ he कृतार्थः fulfilled भवेत् becomes.

8. Blessed is the man who[1] has accomplished this. Blessed is he who[2] is such by nature.

[1] *Who etc.*—Who, through *sādhanā*, has realized the Self as beyond all actions, physical and mental.

[2] *Who etc.*—indicates a higher stage. The absolute state is natural to him now.

CHAPTER XIII

HAPPINESS

जनक उवाच ।

अकिञ्चनभवं स्वास्थ्यं कौपीनत्वेऽपि दुर्लभम् ।
त्यागादाने विहायास्मादहमासे यथासुखम् ॥ १ ॥

जनकः Janaka उवाच said :

अकिञ्चनभवं Born of the consciousness that nothing else exists स्वास्थ्यं tranquillity कौपीनत्वे in the state of having a loin-cloth अपि even दुर्लभम् rare अस्मात् therefore त्यागादाने renunciation and acceptance विहाय giving up अहम् I यथासुखम् happily आसे live.

Janaka said:

1. The tranquillity[1] which is born of the consciousness that there is nothing but the Self is rare[2] even for one who wears but a loin-cloth. Therefore,[3] giving up renunciation and acceptance, I live happily.

[1] *Tranquillity—Svāsthya*, which literally means the state of being established in the Self.

[2] *Rare etc.*—A very high state of spiritual realization is indicated. Even the wearing of a loin-cloth is indicative of relative consciousness.

[3] *Therefore etc.*—Renunciation no less than acceptance presupposes egoism and attachment, which spring from ignorance. True happiness, therefore, consists in transcending them both.

कुत्रापि खेदः कायस्य जिह्वा कुत्रापि खिद्यते ।
मनः कुत्रापि तत्त्यक्त्वा पुरुषार्थे स्थितः सुखम् ॥ २ ॥

कुत्र अपि Somewhere कायस्य of body खेदः distress (भवति is) कुत्र अपि somewhere जिह्वा tongue खिद्यते is fatigued कुत्र अपि somewhere मनः mind (खिद्यते is tired) तत् this त्यक्त्वा forgoing (अहं I) पुरुषार्थे in life's goal सुखम् happily स्थितः established (अस्मि am).

2. There is trouble of the body[1] here, trouble of the tongue[2] there, and trouble of the mind[3] elsewhere. Having renounced these, in life's[4] supreme goal I live happily.

[1] *Body*—in the practice of penances etc.

[2] *Tongue*—in the study of scriptures etc.

[3] *Mind*—in meditation etc.

The application of body, speech, and mind for Self-realization presupposes imperfection—the Self has not yet been realized. This is the period of struggle. Cessation of striving and complete detachment come with complete Self-realization. Being established in the perfection of the eternal Self, the seer knows himself as distinct from all his actions, physical, vocal, and mental, and is, therefore, completely detached and truly inactive.

[4] *Life's etc.*—Self-realization or *mokṣa.*

कृतं किमपि नैव स्यादिति सञ्चिन्त्य तत्त्वतः ।
यदा यत्कर्तुमायाति तत्कृत्वासे यथासुखम् ॥ ३ ॥

तत्त्वतः In reality (आत्मना by the Self) किमपि anything whatever एव certainly न not कृतं done स्यात् is इति this सञ्चिन्त्य thinking fully यदा when यत् what कर्तुम् to do

आयाति comes तत् that कृत्वा doing (अहं I) यथासुखम् happily आसे live.

3. Fully realizing that nothing[1] whatsoever is really done by the Self, I do[2] whatever[3] presents itself to be done and so I live happily.

[1] *Nothing etc.*—Because whatever is done is done by the body, mind, and senses accompanied by the ego. The Self is beyond all these.

[2] *Do*—being devoid of the ego and being unattached. The body and mind work, the Self remains unattached.

[3] *Whatever etc.*—as a result of past actions which are responsible for the present body.

कर्मनैष्कर्म्यनिर्बन्धभावा देहस्थयोगिनः ।
संयोगायोगविरहादहमासे यथासुखम् ॥ ४ ॥

देहस्थयोगिनः The *yogins* who are attached to the body कर्मनैष्कर्म्यनिर्बन्धभावाः who insist upon action or inaction (भवन्ति are) अहम् I संयोगायोगविरहात् owing to the absence of association and dissociation यथासुखम् happily आसे live.

4. The *yogins* who are attached to the body insist upon action[1] or inaction. Owing to the absence[2] of association and dissociation, I live happily.

[1] *Action etc.*—Action and inaction are true only for those who still have the body-idea. To one who is without this, they are meaningless.

[2] *Absence etc.*—due to complete disidentification of the body, mind, and senses from the Self.

अर्थानर्थौ न मे स्थित्या गत्या न शयनेन वा ।
तिष्ठन् गच्छन् स्वपन् तस्मादहमासे यथासुखम् ॥ ५ ॥

स्थित्या By staying मे my अर्थानर्थौ good or evil न not (स्तः are) गत्या by going शयनेन by sleeping वा or न not (मे my अर्थानर्थौ good or harm स्तः are) तस्मात् so अहम् I तिष्ठन् staying गच्छन् going स्वपन् sleeping यथासुखम् happily आसे live.

5. No[1] good or evil accrues to me by staying, going, or sleeping. So, whether[2] I stay, go, or sleep, I live happily.

[1] *No etc.*—Good and evil are the results of actions done by the body and mind. The results of action do not affect one who is not attached to the body and mind.

[2] *Whether etc.*—So long as one is in the body, one does various actions. But they make no difference to the inner consciousness of the man of Self-knowledge, as they do in the case of the ignorant man.

स्वपतो नास्ति मे हानिः सिद्धिर्यत्नवतो न वा ।
नाशोल्लासौ विहायास्मादहमासे यथासुखम् ॥ ६ ॥

स्वपतः Sleeping मे my हानिः loss न not अस्ति is यत्नवतः striving (मे my) वा or सिद्धिः success न not (अस्ति is) अस्मात् so नाशोल्लासौ loss and elation विहाय forgoing अहम् I यथासुखम् happily आसे live.

6. I do not lose by sleeping[1] nor gain by striving. So, giving up thoughts of loss[2] and elation,[3] I live happily.

[1] *Sleeping*—that is, when inactive.

[2] *Loss*—of pleasure because nothing has been acquired.

[3] *Elation*—due to the acquisition of worldly things.

सुखादिरूपानियमं भावेष्वालोक्य भूरिशः ।
शुभाशुभे विहायास्मादहमासे यथासुखम् ॥ ७ ॥

भावेषु In different conditions सुखादिरूपानियमं inconstancy of the forms of pleasure etc. भूरिशः repeatedly आलोक्य observing अस्मात् so अहम् I शुभाशुभे good and evil विहाय renouncing यथासुखम् happily आसे live.

7. Observing again and again the inconstancy of pleasure and pain under different circumstances, I have renounced[1] good and evil, and I live happily.

[1] *Renounced etc.*—Good and evil are associated in our minds with happiness and sorrow. We seek good and avoid evil in order to be happy. But one who has realized that happiness and sorrow are really the products of circumstances, changing with their changes, and are not of the eternal Self, no longer cares for good or evil and remains established in the Self, in which alone there is real and absolute happiness.

CHAPTER XIV

TRANQUILLITY

जनक उवाच।

प्रकृत्या शून्यचित्तो यः प्रमादाद्भावभावनः।
निद्रितो बोधित इव क्षीणसंस्मरणो हि सः॥ १॥

जनकः Janaka उवाच said:

यः Who प्रकृत्या by nature शून्यचित्तः empty-minded प्रमादात् through inadvertence भावभावनः thinking of objects निद्रितः asleep (अपि though) बोधितः awake इव as if सः he हि verily क्षीणसंस्मरणः one whose recollections (of worldly life) are exhausted.

Janaka said:

1. He verily has his recollections[1] of worldly life exhausted,[2] who is empty-minded[3] by[4] nature, who thinks[5] of sense-objects involuntarily, and who is, as[6] it were, awake though asleep.

[1] *Recollections etc.*—implying the bondage of *karma*, effects of past good and evil actions, and consequent birth and rebirth.

[2] *Exhausted*—For him effects of past actions are destroyed for ever. Their forces have no longer any hold on him and his present actions also do not leave any effect upon his mind.

[3] *Empty-minded*—devoid of any desires or *saṁskāras*, impressions, and knowledge of objects, but full of the luminous consciousness of the Self alone.

[4] *By nature*—in reality.

[5] *Thinks etc.*—So long as his body remains, he becomes casually conscious of the phenomenal world, due to the remnants of *karma*, called *prārabdha karma*, which still continue to function. But that consciousness of objects is not the same as an ordinary man's consciousness of them, for with the man of realization it is apparent and unsubstantial. It is only illusory and does not leave any effect. Hence, *in reality* he is empty-minded.

[6] *As etc.*—Sleep generally clouds our consciousness. But the man of realization is ever full of the knowledge of the Self and it is not obstructed even when he is asleep.

क्व धनानि क्व मित्राणि क्व मे विषयदस्यवः ।
क्व शास्त्रं क्व च विज्ञानं यदा मे गलिता स्पृहा ॥ २ ॥

यदा When मे my स्पृहा desire गलिता has melted away (तदा then) मे my क्व where धनानि riches क्व where मित्राणि friends क्व where विषयदस्यवः robbers in the form of sense-objects क्व where शास्त्रं scripture क्व where विज्ञानं knowledge च and.

2. When desire[1] has melted away, where then are my riches, where my friends, where are the robbers[2] in the form of sense-objects, where[3] the scriptures, and where knowledge?[4]

[1] *Desire*—for the objects of enjoyment in this world or the next.

[2] *Robbers etc.*—Because the objects of the senses rob us of the perception of the Self.

[3] *Where etc.*—Scriptural injunctions are only for those who are still in ignorance. They are of no use to a man of Self-realization.

[4] *Knowledge*—secular as well as scriptural. The one is derived from worldly experience and is therefore of no

use to a *jñānin*; while the other, being indirect knowledge of spiritual realities, is no longer required because he has now directly experienced them.

विज्ञाते साक्षिपुरुषे परमात्मनि चेश्वरे ।
नैराश्ये बन्धमोक्षे च न चिन्ता मुक्तये मम ॥ ३ ॥

साक्षिपुरुषे Self who is the witness ईश्वरे Lord च and परमात्मनि the Supreme Self विज्ञाते (सति) having been realized बन्धमोक्षे in bondage and liberation च and नैराश्ये desirelessness (सति being) मुक्तये for emancipation मम my चिन्ता anxiety न not (अस्ति is).

3. As I have realized the Supreme Self who is the Witness and the Lord, and have[1] become indifferent to both bondage and liberation, I feel no anxiety for emancipation.

[1] *Have etc.*—because of the realization of the eternal, ever-free, and ever-blissful Ātman. A man of Self-realization transcends all consciousness of bondage and freedom. It is only the ignorant man who wants to shake off bondage and attain emancipation.

अन्तर्विकल्पशून्यस्य बहिः स्वच्छन्दचारिणः ।
भ्रान्तस्येव दशास्तास्तास्तादृशा एव जानते ॥ ४ ॥

अन्तः Within विकल्पशून्यस्य devoid of doubts बहिः outside भ्रान्तस्य इव like a deluded one स्वच्छन्दचारिणः of one who moves at his own pleasure ताः ताः such and such दशाः conditions तादृशाः those like him एव surely जानते know.

4. The different conditions of one who within

is devoid[1] of doubts but outwardly moves[2] about at his own pleasure like a deluded person, can[3] only be understood by those like him.

[1] *Devoid etc.*—He has perfect Knowledge. He possesses the whole and complete Truth. He is, therefore, free from all doubts and uncertainties.

[2] *Moves etc.*—One who has attained Self-knowledge is no longer bound by man-made laws for the regulation of his conduct which may sometimes appear to be unbecoming or wrong.

[3] *Can etc.*—The ways of a man of Realization can only be understood by another man of Realization. The average person who estimates people by their outward conduct can never understand men of Self-knowledge, for their external ways are no sure clue to their inner illumination.

CHAPTER XV

KNOWLEDGE OF THE SELF

अष्टावक्र उवाच ।

यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान् ।
आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥ १ ॥

अष्टावक्रः Aṣṭāvakra उवाच said:

सत्त्वबुद्धिमान् A man of pure intellect यथातथा in whatever manner उपदेशेन by instruction कृतार्थः (स्यात्) gains his end परः the other आजीवम् throughout life जिज्ञासुः desirous to know अपि even तत्र there विमुह्यति is bewildered.

Aṣṭāvakra said:

1. A man of pure[1] intellect realizes the Self even by instruction casually[2] imparted. A man of impure intellect is bewildered[3] in trying to realize the Self even after enquiring throughout life.

[1] *Pure etc.*—Self-knowledge instantaneously dawns upon one who has completely purified his intellect by undergoing the necessary disciplines and endowing himself with the four qualifications required (see Chap. I, verse 1, note 3). 'Pure' indicates that the intellect has been freed from the elements of *rajas* (passion) and *tamas* (darkness) and is full of *sattva* (light).

[2] *Casually etc.*—whenever and in whatever manner instruction on the Self is imparted to him by the Guru. A little instruction is enough for a qualified disciple.

[3] *Bewildered*—Because an unqualified aspirant misconceives the nature of the Ātman. Only a purified intellect can conceive it.

मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः।
एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥ २ ॥

विषयवैरस्यं Distaste for sense-objects मोक्षः liberation (भवति is) वैषयिकः sensual रसः attachment बन्धः bondage (भवति is) एतावत् of such kind एव verily विज्ञानं Knowledge (भवति is) यथा as (त्वम् you) इच्छसि wish तथा so कुरु do.

2. Non-attachment for sense-objects is liberation; love for sense-objects is bondage. Such verily is Knowledge. Now do as you please.

Aṣṭāvakra tersely describes the essential nature of liberation and of bondage, and points out the sole duty of the aspirant.

वाग्मिप्राज्ञमहोद्योगं जनं मूकजडालसम्।
करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥ ३ ॥

अयम् This तत्त्वबोधः knowledge of the Truth वाग्मिप्राज्ञमहोद्योगं eloquent, wise, and active जनं man मूकजडालसम् mute, inert, and inactive करोति makes अतः so बुभुक्षुभिः by those who want to enjoy त्यक्तः is shunned.

3. This knowledge of the Truth makes[1] an eloquent, wise, and active person mute, inert, and inactive. Therefore it is shunned[2] by those who want to enjoy the world.

[1] *Makes etc.*—This passage should not be understood literally. All talking, knowledge, and activities have attainable objects in view. When the Self who is the All and the Whole is realized, nothing remains to be attained, and hence all talking, knowing, and doing cease and the aspirant becomes silent, inert, and inactive. This is a sign of the highest realization. Mere outward silence and inactivity are nothing. They must be the outcome of deep realization.

[2] *Shunned*—Because worldly enjoyment is impossible in that high spiritual state. The mentality of a worldly person is diametrically opposed to that of a Knower of the Self.

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥ ४ ॥

त्वं You देहः body न not ते your देहः body न not भवान् you कर्ता doer भोक्ता enjoyer वा or न not (त्वं you) चिद्रूपः Consciousness itself सदा ever साक्षी Witness निरपेक्षः free असि are सुखं happily चर move.

4. You are not the body, nor is the body yours; you are not the doer nor the enjoyer. You are Consciousness itself, the eternal Witness, and free. Go about happily.

रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन ।
निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥ ५ ॥

रागद्वेषौ Attachment and abhorrence मनोधर्मौ attributes of mind (भवतः are) मनः mind कदाचन ever ते your न not (भवति is त्वं you) निर्विकल्पः free from conflict

बोधात्मा Intelligence itself निर्विकार: changeless असि are सुखं happily चर move.

5. Attachment and abhorrence are attributes of the mind. The mind is never yours. You are Intelligence itself, free from conflict, and changeless. Go about happily.

The aspirant should neither love nor hate. To do so is to identify one's self with the mind and thus lose the awareness of one's true nature. Narrow, selfish love is an obstruction to Self-realization, but not universal love which grows only out of true knowledge of the eternal Self.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥ ६ ॥

सर्वभूतेषु In all beings च (expletive) आत्मानं Self सर्वभूतानि all beings च also आत्मनि in Self विज्ञाय knowing निरहंकार: free from egoism निर्मम: free from the sense of 'mine' त्वं you सुखी happy भव be.

6. Realizing the Self[1] in all and all[2] in the Self, free from egoism and free from the sense of 'mine', be happy.

[1] *Self etc.*—as substratum.

[2] *All etc.*—as superimposed on the Self.

On realizing the Self, the aspirant actually feels that he is the essence and reality of all things and that all things exist in him. Our present consciousness of our limitations and of our separateness from all other beings and things is due to our identification with the mind which, with its categories of time, space, and causation, has created various forms. Disidentify yourself from the

mind, and these forms will vanish and only the One will remain, which is both yourself and the whole universe.

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।
तत्त्वमेव न सन्देहश्चिन्मूर्ते विज्वरो भव ॥ ७ ॥

यत्र In which इदं this विश्वं universe सागरे in the ocean तरङ्गाः waves इव like स्फुरति is manifested तत् that त्वम् you एव verily (असि are) न not सन्देहः doubt चिन्मूर्ते O you Intelligence विज्वरः free from fever भव be.

7. You are indeed That in which the universe manifests itself like waves on the ocean. O you Intelligence, be[1] you free from the fever[2] of the mind.

[1]*Be etc.*—When one realizes that the Self is the only substance pervading the universe, and that the universe is no other than the Self, one does not hanker after worldly objects nor become in any way entangled by them.

[2]*Fever etc.*—desire for the enjoyment of worldly objects, and all the complications that arise out of ignorance of the true nature of the Self.

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृतेः परः ॥ ८ ॥

भोः तात O child श्रद्धस्व have faith श्रद्धस्व have faith अत्र in this मोहं confusion न not कुरुष्व make त्वं you ज्ञानस्वरूपः Knowledge itself भगवान् Lord आत्मा Self प्रकृतेः परः beyond nature (असि are).

8. Have[1] faith, my son, have faith. Never[2] confuse yourself in this. You are Knowledge itself,

you are the Lord, you are the Self, and you are beyond[3] Nature.

[1] *Have etc.*—Aṣṭāvakra is impressing the true nature of the Self on the mind of the disciple.

[2] *Never etc.*—Till one has actually realized the Self, it is hard to believe that the Self is really what the seers describe it to be and that the universe is really nothing. Hence faith, the grasp upon the ultimate, is the condition precedent for a seeker of Truth.

[3] *Beyond etc.*—unaffected by Nature.

गुणैः संवेष्टितो देहस्तिष्ठत्यायाति याति च ।
आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥ ९ ॥

गुणैः By the constituents of nature संवेष्टितः enclosed देहः body आयाति comes तिष्ठति stays याति goes च and आत्मा Self न not गन्ता goes न not आगन्ता comes किम् why एनम् it अनुशोचसि lament.

9. The body, composed[1] of the ingredients of nature, comes, stays, and goes. The Self[2] neither comes nor goes. Why, then, do you mourn it?

[1] *Composed etc.*—Prakṛti (nature) is constituted of three ingredients called *guṇas*, viz. *sattva*, *rajas*, and *tamas*, i.e. goodness, passion, and darkness. All creation evolves from nature and therefore partakes of these three constituents.

[2] *Self etc.*—The Self is distinct from the body and does not partake of its nature. The body changes, the Self does not.

देहस्तिष्ठतु कल्पान्तं गच्छत्वद्यैव वा पुनः ।
क्व वृद्धिः क्व च वा हानिस्तव चिन्मात्ररूपिणः ॥ १० ॥

देहः Body कल्पान्तं to the end of the cycle तिष्ठतु let

remain पुनः again अद्य today एव verily गच्छतु let go वा or चिन्मात्ररूपिणः तव of you who are Pure Intelligence क्व where वृद्धिः increase क्व where च (expletive) वा or हानिः decrease.

10. Let the body last to the end of the *kalpa* (cycle) or let it go even today. Where[1] is there any increase or decrease in you who are Pure Intelligence?

[1] *Where etc.*—The varying conditions of the body do not make the slightest difference to the Self which is immutable.

त्वय्यनन्तमहाम्भोधौ विश्ववीचिः स्वभावतः ।
उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥ ११ ॥

अनन्तमहाम्भोधौ The infinite ocean त्वयि in you विश्ववीचिः the wave of the universe स्वभावतः spontaneously उदेतु let rise अस्तम् आयातु let subside वा or ते your वृद्धिः increase न not (भवति is) क्षतिः loss वा or न not (भवति is).

11. In you who are the infinite ocean, let the waves of the universe rise or fall according to their own nature. That means no gain[1] or loss to you.

[1] *Gain etc.*—Just as waves when they arise do not add to the ocean, or subtract from it when they subside, so the creation of the universe does not add anything to the Self, nor does it take anything away from It when it is dissolved. The universe is endlessly going through creation and dissolution. But that does not affect the Self. The Self is beyond time and causation. Creation and dissolution are in time. They are only superimpositions. The Self is infinite. In reality nothing else exists.

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत्।
अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥ १२ ॥

तात Child (त्वं you) चिन्मात्ररूपः Pure Intelligence itself असि are इदं this जगत् world ते from you भिन्नम् different न not (भवति is) अतः therefore कस्य whose कथं how कुत्र where हेयोपादेयकल्पना the thought of the rejectable and the acceptable.

12. My child, you are Pure Intelligence itself. This universe is nothing different[1] from you. Therefore[2] how and where can anyone have the idea of acceptance and rejection?

[1] *Different etc.*—When we try to grasp the reality of the universe, we find it to be our own Self, which is pure Intelligence itself.

[2] *Therefore etc.*—If we know the universe as our own Self, which is Pure Intelligence, the distinctions of good or bad in the universe cannot arise. I alone exist. I cannot reject or accept myself. There is no instrument, the mind, for such rejection or acceptance. And there is no space or reality outside me where I can accept or where I can reject. Aṣṭāvakra urges us to outgrow the present limited and distorted vision.

एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि।
कुतो जन्म कुतः कर्म कुतोऽहंकार एव च ॥ १३ ॥

एकस्मिन् One अव्यये undecaying शान्ते calm अमले pure चिदाकाशे the space which is Consciousness त्वयि in you जन्म birth कुतः from where कर्म action कुतः from where अहंकारः egoism एव even कुतः wherefrom च and.

13. From where will there be birth,[1] action,[2]

and even egoism[3] for you who are One, immutable, calm, stainless, and Pure[4] Consciousness?

[1] *Birth*—One who is self-existent and immutable cannot be born.

[2] *Action*—Action implies change and the desire to gain something which is not in one's possession. But the man of Realization knows himself as the Self which is One, calm, perfect, and self-contained. He has nothing outside himself to strive for.

[3] *Egoism*—Egoism is the first offspring of ignorance. Egoism produces the sense of duality, which, in turn, manifests the manifold universe. The whole of creation is thus an illusion. It is superimposed on the Self which is One and all-pervasive. As such, the whole creation, from egoism to the manifold universe, has no existence other than the Self itself.

[4] *Pure etc.*—Literally, the space of Intelligence. Space is here identical with *Cit*, Pure Intelligence. *Cit* has been conceived as *ākāśa*, space, because, like *ākāśa*, it is all-pervasive and unaffected. Also, all perception requires, as an essential factor, the existence of *ākāśa*. Therefore three different *ākāśas* have been conceived: (1) *mahākāśa*, the great space, which is the ordinary space in which we perceive external objects; (2) *cittākāśa*, the mental space; everything that we imagine, dream, or supersensibly perceive is in the mental space; and (3) *cidākāśa*, the Intelligence space, the space in which the Self perceives itself; here space is not something different from the perceiver and the perceived, as in the other two *ākāśas*, for in Self-perception it is all one, there is neither subject nor object; hence space is here identical with the Self. Really speaking, in Self-perception there is no space; but the word 'space' is used to extend the analogy of the other two kinds of perception to Self-perception.

यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे ।
किं पृथक् भासते स्वर्णात् कटकाङ्गदनूपुरम् ॥ १४ ॥

यत् What त्वं you पश्यसि see तत्र there एकः alone त्वम् you एव verily प्रतिभाससे appear कटकाङ्गदनूपुरम् bracelets, armlets, and anklets किम् (interrogative) स्वर्णात् from gold पृथक् different भासते appear.

14. You alone appear as whatever you perceive. Do bracelets, armlets, and anklets appear different from gold?

The Self is the only reality and the universe is no other than the Self itself—only names and forms have been superimposed on it. Just as the reality of gold ornaments is gold itself and nothing but gold, so is the reality of the universe not different from the Self. The Self alone exists.

अयं सोऽहमयं नाहं विभागमिति सन्त्यज ।
सर्वमात्मेति निश्चित्य निःसङ्कल्पः सुखी भव ॥ १५ ॥

अहम् I अयं (pleonastic) सः He अहं I अयं this न not (अस्मि am) इति this विभागम् distinction सन्त्यज give up completely आत्मा Self सर्वम् all इति this निश्चित्य realizing निःसङ्कल्पः free from desire सुखी happy भव be.

15. Completely give up such distinctions as 'I am He'[1] and 'I am not this'.[2] Consider all[3] as the Self and be desireless and happy.

Aṣṭāvakra emphasizes that the Transcendental Reality and the universe are not different. The distinction is born of ignorance. The universe has no separate existence apart from the Self.

[1] *He*—the transcendental Self.

[2] *This*—the universe.

[3] *All*—reality, both transcendental and relative.

तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।
त्वत्तोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥ १६ ॥

तव Your अज्ञानतः through ignorance एव alone विश्वं universe (भवति is) परमार्थतः in reality त्वम् you एकः One त्वत्तः than you अन्यः other कश्चन any संसारी transmigratory (*jīva*) न not अस्ति is असंसारी non-transmigratory (transcendental Self) च and न not (अस्ति is).

16. It is through your ignorance alone that the universe exists. In reality you are One. There is no individual self or Supreme Self other than you.

So long as the universe exists, the Self is conceived in two aspects—individual and absolute. In the individual aspect it is transmigratory, *samsārin*, passing through rounds of births and rebirths. In the absolute aspect it is eternal and unchanging. But the universe exists only through ignorance. In reality, the Self is One; the universe does not exist. So the distinction between the individual and absolute aspects of the Self is *ipso facto* unreal. The Self alone is.

भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥ १७ ॥

इदं This विश्वं universe भ्रान्तिमात्रम् mere illusion न not किञ्चित् anything इति this निश्चयी one who knows for certain निर्वासनः desireless स्फूर्तिमात्रः Intelligence itself (सन् being) न not किञ्चित् anything (अस्ति exists) इव as if शाम्यति finds peace.

17. One who knows for certain that this universe is but an illusion and a nothing, becomes

desireless and Pure Intelligence, and finds peace as[1] if nothing exists.

[1] *As etc.*—See Chapter XI, verse 8, note 2.

एक एव भवाम्भोधावासीदस्ति भविष्यति ।
न ते बन्धोऽस्ति मोक्षो वा कृतकृत्यः सुखं चर ॥ १८ ॥

भवाम्भोधौ In the ocean of the world एकः one एव only आसीत् was अस्ति is भविष्यति will be ते your बन्धः bondage मोक्षः liberation वा or न not अस्ति is कृतकृत्यः contented सुखं happily चर move.

18. In the ocean of the world One only was, is, and will be. You have neither bondage[1] nor liberation. Live contented[2] and happily.

[1] *Bondage etc.*—Bondage or freedom cannot be predicated of the Self which is One without a second, and which alone exists for all time.

[2] *Contented*—Because there is nothing to desire.

मा सङ्कल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय ।
उपशाम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे ॥ १९ ॥

चिन्मय O Pure Intelligence संकल्पविकल्पाभ्यां by affirmations and negations चित्तं mind मा not क्षोभय disturb उपशाम्य be calm आनन्दविग्रहे embodiment of bliss स्वात्मनि in your own self सुखं happily तिष्ठ abide.

19. O Pure Intelligence, do not disturb your mind with affirmations and negations. Be calm and abide happily in your own self which is Bliss itself.

त्यजैव ध्यानं सर्वत्र मा किञ्चिद्धृदि धारय ।
आत्मा त्वं मुक्त एवासि किं विमृश्य करिष्यसि ॥ २० ॥

सर्वत्र In every way ध्यानं thinking एव even त्यज give up हृदि in the mind किञ्चित् anything मा not धारय hold त्वं you आत्मा Self मुक्तः free एव verily असि are विमृश्य thinking किं what करिष्यसि will do.

20. Completely give up even contemplation and hold nothing in your mind. You are verily the Self, free. What will you do by thinking?

Contemplation presupposes duality of consciousness which, born of ignorance, is the very antithesis of the nature of the Self. Aṣṭāvakra therefore instructs the aspirant to dwell in the consciousness of the eternal Self, which is One and ever free.

CHAPTER XVI

SPECIAL INSTRUCTION

अष्टावक्र उवाच ।

आचक्ष्व शृणु वा तात नानाशास्त्राण्यनेकशः ।
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥ १ ॥

अष्टावक्रः Aṣṭāvakra उवाच said:

तात Child नानाशास्त्राणि diverse scriptures अनेकशः many times आचक्ष्व speak शृणु hear वा or तथापि still सर्वविस्मरणात् through forgetting all ऋते except तव your स्वास्थ्यं Self-abidance न not (अस्ति is).

Aṣṭāvakra said:

1. My child, you may often speak[1] upon various scriptures or hear them. But cannot be established[2] in the Self unless you forget[3] all.

The central point of Aṣṭāvakra's teaching is that the Self alone exists and that all else is false, unreal. The unreal, manifold universe is constantly engaging our minds and hence we cannot have knowledge of the Self. To be fully established in the Self, the position must be reversed.

[1] *Speak etc.*—The *Śruti* repeatedly says that 'the Self is not to be realized by the power of speech, by a vast intellect, or by the study of the Vedas'. It is a question of actual experience and not of mere intellectual knowledge.

[2] *Established etc.*—when the self knows the Self and nothing else. In our present condition, we are not in

our own Self. We are conscious only of the body and mind and the various things of the world. Wherever our consciousness is, there we are.

[3] *Forget etc.*—That is, one must be conscious of the Self alone and should perceive everything else as nothing but the Self itself. This is a state which is attained by destroying ignorance which is the cause of the manifold universe. A state of deep sleep or a similar condition induced artificially, in which all is forgotten, is not meant because even in that state ignorance still remains and the manifold universe reappears as soon as one awakes.

भोगं कर्म समाधिं वा कुरु विज्ञ तथापि ते ।
चित्तं निरस्तसर्वाशमत्यर्थं रोचयिष्यति ॥ २ ॥

विज्ञ O wise one भोगं enjoyment कर्म work समाधिं mental concentration वा or कुरु do तथापि yet ते your चित्तं mind निरस्तसर्वाशम् in which all desires are extinguished अत्यर्थं that which is beyond objects रोचयिष्यति will yearn for.

2. O wise one, you may enjoy,[1] or work, or practise mental concentration. But your mind will still yearn[2] for your own true nature which is beyond all objects and in which all desires are extinguished.

[1] *Enjoy etc.*—All these occupations indicate that the Self has not yet been realized.

[2] *Yearn etc.*—Because one cannot enjoy everlasting bliss except in the realization of one's own true nature.

आयासात् सकलो दुःखी नैनं जानाति कश्चन ।
अनेनैवोपदेशेन धन्यः प्राप्नोति निर्वृतिम् ॥ ३ ॥

सकलः All आयासात् from effort दुःखी miserable कश्चन

anyone एनं this न not जानाति knows अनेन this उपदेशेन by instruction एव alone धन्यः blessed one निर्वृतिम् emancipation प्राप्नोति attains.

3. All are unhappy because[1] they exert themselves. But none knows this.[2] The blessed one attains emancipation through[3] this instruction alone.

[1] *Because etc.*—All exertion presupposes desire—the desire to attain things not possessed at present. Desire, both satisfied and unsatisfied, is the cause of misery. Satisfied desire produces at first satiety and afterwards more desires, and so the chain is lengthened. The unhappiness of unsatisfied desire is obvious.

[2] *This*—that efforts born of desires are the cause of misery.

[3] *Through etc.*—This instruction is enough; for if anyone carries it out in life, that is to say, becomes inactive inwardly by eradicating all desires which are the spring of action, he attains Self-knowledge. Outwardly, however, he may or may not be active. In any case he does not engage himself in any work prompted by inner desires.

व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।
तस्यालस्यधुरीणस्य सुखं नान्यस्य कस्यचित् ॥ ४ ॥

यः Who तु (expletive) निमेषोन्मेषयोः of closing and opening the eyelids व्यापारे in the activity अपि even खिद्यते feels pain तस्य आलस्यधुरीणस्य of that master idler सुखं happiness (भवति is) न not अन्यस्य other कस्यचित् of anyone.

4. Happiness belongs to that master idler[1] to

whom even the closing and opening of the eyelids is an affliction, and to none[2] else.

[1] *Master idler*—The expression refers to the man of Self-realization, who is completely inactive. He feels even the little non-volitional action of closing and opening the eyelids to be a limitation and painful.

[2] *None etc.*—To be truly happy one must be absolutely detached from physical and mental activity.

इदं कृतमिदं नेति द्वन्द्वैर्मुक्तं यदा मनः ।
धर्मार्थकाममोक्षेषु निरपेक्षं तदा भवेत् ॥ ५ ॥

यदा When मनः mind इदं this कृतम् done इदं this न not (कृतम् done) इति this द्वन्द्वैः from the pairs of opposites मुक्तं freed (भवति is) तदा then (मनः mind) धर्मार्थकाममोक्षेषु in work of religious merit, prosperity, sensual enjoyment and spiritual emancipation निरपेक्षं indifferent भवेत् becomes.

5. When the mind is free from such[1] pairs of opposites as 'this is to be done' and 'this is not to be done', it becomes indifferent[2] to religious merit, worldly prosperity, sensual enjoyment, and liberation.

[1] *Such etc.*—The idea of duty is meant.

[2] *Indifferent etc.*—The sense of duty arises from desire. Without desire there cannot be any duty. The four objects of life, which presuppose desire, are therefore meaningless to a man of true knowledge, for he is free from desire altogether.

विरक्तो विषयद्वेष्टा रागी विषयलोलुपः ।
ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान् ॥ ६ ॥

विषयद्वेष्टा One who abhors sense-objects विरक्तः unattached (भवति is) विषयलोलुपः one who covets sense-objects रागी attached (भवति is) ग्रहमोक्षविहीनः one who does not accept or reject तु but विरक्तः unattached न not रागवान् attached न not (भवति is).

6. One who abhors sense-objects becomes non-attached,[1] and one who covets them becomes attached to them. But he[2] who does not accept or reject is neither unattached nor attached.

[1] *Non-attached*—and therefore renounces. This attempt at renunciation shows that the aspirant has not realized all as the Self.

[2] *He etc.*—This indicates a higher state in which all is realized as the Self. There is therefore no thought of accepting or rejecting anything.

हेयोपादेयता तावत् संसारविटपांकुरः ।
स्पृहा जीवति यावद्वै निर्विचारदशास्पदम् ॥ ७ ॥

यावत् As long as निर्विचारदशास्पदं the abode of the state of indiscrimination स्पृहा desire जीवति lives तावत् so long वै indeed संसारविटपांकुरः the branch and sprout of the world हेयोपादेयता the sense of the acceptable and the rejectable (जीवति lives).

7. As long as desire continues, which[1] is the root of the state of indiscrimination, there will verily be the sense of attachment[2] and aversion, which is the branch[3] and shoot of the tree of *saṁsāra*.

[1] *Which etc.*—Desire robs us of the power of understanding the true nature of the world. It makes us consider

the unreal to be real, and the real to be unreal. When desire goes, all things appear to us as they really are.

[2] *Attachment etc.*—wanting certain things and rejecting others.

[3] *Branch etc.*—The trunk and the root of the tree of *saṁsāra* (phenomenal life with all its subjective and objective implications) is ignorance. Desire, which makes us want certain things and reject others, is as it were its branches and shoots which make the tree grow more and more. One desire leads to another and thus *karma* grows complex and leads us from birth to death and from death to birth.

प्रवृत्तौ जायते रागो निवृत्तौ द्वेष एव हि ।
निर्द्वन्द्वो बालवद्धीमानेवमेव व्यवस्थितः ॥ ८ ॥

प्रवृत्तौ In activity रागः attachment निवृत्तौ in abstention द्वेषः aversion एव surely हि verily जायते is born धीमान् the man of wisdom बालवत् like a child निर्द्वन्द्वः free from the pairs of opposites (सन् being) एवम् thus एव verily व्यवस्थितः is established.

8. Activity[1] begets attachment; and abstention[2] from it aversion. The man of wisdom is free[3] from the pairs of opposites, like a child, and indeed he lives[4] on like a child.

[1] *Activity*—activity prompted by desire.

[2] *Abstention*—The idea of abstention arises from the consideration that certain things and actions are harmful—hence the feeling of aversion.

[3] *Free etc.*—Activity springing from desire begets attachment for worldly objects, and attachment in its turn leads man from activity to activity, creating for him more and more bondage. Likewise, aversion for sensual

objects begets abstention which in its turn develops more and more hatred for them. Thus, both these attitudes frustrate the very purpose which they are intended to serve. The wise man is therefore indifferent to both activity and inactivity, and their concomitants—attachment and aversion.

[4] *Lives etc.*—Not only is he free from the pairs of opposites inwardly, but his outward life is also like that of a child—playful, without any set purpose, without attachment or aversion for anything whatsoever. This is the highest spiritual state.

हातुमिच्छति संसारं रागी दुःखजिहासया ।
वीतरागो हि निर्दुःखस्तस्मिन्नपि न खिद्यति ॥ ९ ॥

रागी One who is attached दुःखजिहासया wishing to avoid sorrow संसारं world हातुम् to renounce इच्छति desires वीतरागः one who is free from attachment हि indeed निर्दुःखः free from sorrow (भवति is) तस्मिन् there अपि even न not खिद्यति feels miserable.

9. One who is attached to the world wants to renounce it in[1] order to avoid sorrow. But one[2] without attachment is free from sorrow and does not feel miserable even in the world.

[1] *In etc.*—thinking that the cause of sorrow is in the world.

[2] *One etc.*—It is not the world but attachment to it that is the root of all misery. Free from attachment, one can live as happily in the world as anywhere else.

यस्याभिमानो मोक्षेऽपि देहेऽपि ममता तथा ।
न च ज्ञानी न वा योगी केवलं दुःखभागसौ ॥ १० ॥

यस्य Whose मोक्षे in liberation अपि even अभिमानः egoistic feeling (or self-conceit) तथा so also देहे in body अपि even ममता sense of 'mine'-ness (अस्ति is) असौ he ज्ञानी wise न not च (expletive) योगी *yogin* न not वा or केवलं only दुःखभाक् sufferer of misery (भवति is).

10. He who has an egoistic[1] feeling even towards liberation and considers even the body as his own, is neither a *jñānin* nor a *yogin*. He only suffers[2] misery.

[1] *Egoistic etc.*—The word *abhimāna* can be differently interpreted. It may mean simply a reference to egoism, or it may mean actual self-conceit. In the former sense, the verse would mean: Knowledge, *jñāna*, is a state of complete elimination of the ego. So long as one thinks 'I shall be free', or 'I am free', he holds on to the ego, and has not attained spiritual illumination. In the latter sense, it may mean becoming proud of spiritual achievements. Such pride is, of course, the very antithesis of Knowledge.

[2] *Suffers etc.*—Because he is not free from the sense of 'I' and 'mine' which breeds attachment and is the root cause of all misery.

हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा ।
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥ ११ ॥

यदि If हरः Hara हरिः Hari कमलजः lotus-born Brahmā वा or अपि even ते your उपदेष्टा instructor (भवति becomes) तथापि yet सर्वविस्मरणात् ऋते without forgetting all तव your स्वास्थ्यं establishment in Self न not (भवति is).

11. Let even[1] Hara, Hari, or the lotus-born

Brahmā be your instructor, but[2] unless[3] you forget all, you cannot be established in the Self.

[1] *Even*—indicating that instruction by such teachers must be very efficacious.

[2] *But*—Even such potent instruction will fail if the supreme condition is not fulfilled.

[3] *Unless etc.*—This is the supreme condition. We must be aware of the Self only, of nothing else. To be aware of anything else is to create a division in consciousness which means we have not realized the Self which is non-differentiated Pure Consciousness.

CHAPTER XVII

THE TRUE KNOWER

अष्टावक्र उवाच ।

तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।
तृप्तः स्वच्छेन्द्रियो नित्यमेकाकी रमते तु यः ॥ १ ॥

अष्टावक्रः Aṣṭāvakra उवाच said:

यः Who तु (expletive) तृप्तः contented स्वच्छेन्द्रियः with senses purified (सन् being) नित्यम् ever एकाकी alone रमते enjoys तेन by him ज्ञानफलं the fruit of Knowledge तथा as well as योगाभ्यासफलं the fruit of the practice of Yoga प्राप्तं is gained.

Aṣṭāvakra said:

1. He has gained the fruit of Knowledge as well as of the practice of *yoga*, who, contented[1] and with purified[2] senses, ever enjoys being alone.[3]

[1] *Contented*—wanting nothing, knowing himself as all.

[2] *Purified etc.*—not being attached to any object. So long as the senses are attached to their objects they are impure.

[3] *Alone*—As he is the whole universe and there is nothing other than he.

न कदाचिज्जगत्यस्मिन् तत्त्वज्ञो हन्त खिद्यति ।
यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥ २ ॥

हन्त Oh अस्मिन् this जगति in world तत्त्वज्ञः knower of Truth कदाचित् ever न not खिद्यति feels misery यतः for एकेन alone तेन by himself इदं this ब्रह्माण्डमण्डलम् whole universe पूर्णं filled.

2. Oh, the knower[1] of Truth is never miserable in this world, for the whole universe is filled by himself alone.

[1] *Knower etc.*—The sense of misery is possible only with the perception of duality. He who perceives nothing but himself in the whole universe cannot be touched by sorrow.

न जातु विषयाः केऽपि स्वारामं हर्षयन्त्यमी ।
सल्लकीपल्लवप्रीतमिवेभं निम्बपल्लवाः ॥ ३ ॥

सल्लकीपल्लवप्रीतम् Who delights in sallaki leaves इभं elephant निम्बपल्लवाः leaves of the neem tree इव as अमी those के अपि any विषयाः objects स्वारामं one delighting in Self जातु at any time न not हर्षयन्ति please.

3. No[1] sense-objects ever please him who delights in the Self, even as the leaves of the neem tree do not please an elephant who delights in sallaki leaves.

[1] *No etc.*—The objects of the senses lose all their charm for one who has realized the ultimate perennial source of absolute bliss in the Self and the nothingness of sense-objects.

यस्तु भोगेषु भुक्तेषु न भवत्यधिवासितः ।
अभुक्तेषु निराकाङ्क्षी तादृशो भवदुर्लभः ॥ ४ ॥

यः Who तु (expletive) भुक्तेषु experienced भोगेषु in

objects of enjoyment अधिवासित: on whom impressions are left न not भवति is अभुक्तेषु in things not enjoyed (च and) निराकाङ्क्षी having no desire तादृश: such a one भवदुर्लभ: rare in the world.

4. Rare in this world is he[1] on whom impressions are not left of things which he has experienced or who does not desire things which he has not yet experienced.

[1] *He etc.*—A man of true knowledge perceives nothing but himself in the universe. He has therefore nothing else with which to identify himself. He is free from the sense of 'I' and 'mine'. All his actions therefore are but apparent and do not leave any impress on his mind. He is not attached to the objects of the world, nor do they have any attraction for him.

बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते ।
भोगमोक्षनिराकाङ्क्षी विरलो हि महाशयः ॥ ५ ॥

इह Here संसारे in the world बुभुक्षु: one who desires worldly enjoyments मुमुक्षु: one who desires liberation अपि also दृश्यते is seen भोगमोक्षनिराकाङ्क्षी not desirous of enjoyment or liberation महाशय: the great-souled one हि indeed विरल: rare.

5. Those desirous of worldly enjoyment and those desirous of liberation, both are found in this world. But rare indeed is the great-souled one who[1] is not desirous of either enjoyment or liberation.

[1] *Who etc.*—Even the desire for liberation is an imperfection, for it implies the consciousness of bondage. Absolute Knowledge transcends the consciousness of both enjoyment and liberation.

धर्मार्थकाममोक्षेषु जीविते मरणे तथा ।
कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥ ६ ॥

कस्य अपि Rare उदारचित्तस्य of a broad-minded person हि indeed धर्मार्थकाममोक्षेषु in *dharma*, *artha*, *kāma*, and *mokṣa* तथा as well as जीविते in life मरणे in death हेयोपादेयता attraction or aversion न not (अस्ति is).

6. Rare is the broad-minded person who has neither attraction for, nor aversion to, *dharma* (duty), *artha* (worldly prosperity), *kāma* (desire), and *mokṣa* (liberation) as well as life[1] and death.

[1] *Life etc.*—A man of Self-knowledge is ever conscious of himself as eternal. He has no body-idea. Life and death are meaningless to him.

वाञ्छा न विश्वविलये न द्वेषस्तस्य च स्थितौ ।
यथा जीविकया तस्माद्धन्य आस्ते यथासुखम् ॥ ७ ॥

(ज्ञानिन: Of a man of Knowledge) विश्वविलये in the dissolution of the universe वाञ्छा desire न not तस्य its स्थितौ in existence च and द्वेष: aversion न not (अस्ति is) तस्मात् so धन्य: the blessed one यथा जीविकया with whatever living comes of itself यथासुखम् happily आस्ते lives.

7. The man of Knowledge does[1] not feel any desire for the dissolution of the universe, or aversion to its existence. The blessed one, therefore, lives happily on whatever[2] subsistence comes as a matter of course.

[1] *Does etc.*—Because he perceives the universe as the Self itself. As long as there is ignorance, one looks upon

the world as the root of all misery and tries to shun or destroy it, so to speak. But with the birth of Knowledge of the Self, his vision is changed and everything is revealed as the Self alone.

[2] *Whatever etc.*—Because he does not make any effort for his subsistence, owing to his ego having been completely annihilated.

कृतार्थोऽनेन ज्ञानेनेत्येवं गलितधीः कृती ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन्नास्ते यथासुखम् ॥ ८ ॥

अनेन This ज्ञानेन by Knowledge कृतार्थः fulfilled इति एवं thus गलितधीः with the mind absorbed कृती contented पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating यथासुखम् happily आस्ते lives.

8. Being fulfilled by the knowledge of the Self and with his mind absorbed,[1] and contented,[2] the wise one lives happily, seeing,[3] hearing, touching, smelling, and eating.

[1] *Absorbed.*—immersed in the glory of Self-knowledge and its resultant blessings.

[2] *Contented*—Because nothing remains to be attained.

[3] *Seeing etc.*—It is not external behaviour, but internal consciousness that differentiates a man of Knowledge from an ordinary human being. Externally, they may have everything in common. But internally the man of Knowledge is ever free and never identifies himself with the objects of the senses; whereas an ignorant man always does so, and thus remains bound.

शून्या दृष्टिर्वृथा चेष्टा विकलानीन्द्रियाणि च ।
न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥ ९ ॥

क्षीणसंसारसागरे In one for whom the ocean of the

world has dried up स्पृहा attachment न not विरक्तिः aversion वा or न not (अस्ति is तस्य his) दृष्टिः look शून्या vacant चेष्टा action वृथा purposeless इन्द्रियाणि senses (च and) विकलानि inoperative.

9. There is no attachment or aversion in one for whom the ocean[1] of the world has dried[2] up. His look is vacant,[3] his action purposeless,[4] and his senses inoperative.[5]

[1] *Ocean etc.*—The world (life of birth and rebirth) is likened to an ocean. He who falls into an ocean is buffeted about and carried hither and thither by the waves; he finds it hard to reach the shore and there is untold suffering. In *saṁsāra*, the ocean of the world, *karmas* and desires move us hither and thither, we suffer greatly and cannot reach the goal of Self-knowledge.

[2] *Dried etc.*—When one realizes the Self, one is free from ignorance and its resultant *karmas* and desires.

[3] *Vacant*—Because he has no inner motive whatsoever.

[4] *Purposeless*—Because his actions have no end in view.

[5] *Inoperative*—Because the objects of the senses do not leave any impressions on his mind.

न जागर्ति न निद्राति नोन्मीलति न मीलति ।
अहो परदशा क्वापि वर्तते मुक्तचेतसः ॥ १० ॥

(ज्ञानी The wise one) न not जागर्ति keeps awake न not निद्राति sleeps न not उन्मीलति opens eyes न not मीलति closes eyes अहो Oh मुक्तचेतसः of a liberated soul क्व अपि anywhere परदशा supreme condition वर्तते is.

10. The wise one neither[1] keeps awake nor sleeps, he neither opens nor closes his eyes. Oh, the

liberated soul anywhere[2] enjoys the supreme condition.

[1] *Neither etc.*—A liberated soul may not be called awake as he does not seek the objects of the world, nor does he perceive them as we do. He is dead to the relative world. He may not be called sleeping either, as he is ever conscious of the Self pervading the universe.

[2] *Anywhere*—under all circumstances.

सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः ।
समस्तवासनामुक्तो मुक्तः सर्वत्र राजते ॥ ११ ॥

मुक्तः The liberated person सर्वत्र always स्वस्थः abiding in the Self सर्वत्र always विमलाशयः pure in heart दृश्यते is seen सर्वत्र under all conditions समस्तवासनामुक्तः freed from all desires (सन् being) राजते lives.

11. The liberated one is always found abiding in the Self and is pure[1] in heart; he lives freed from all desires, under all conditions.

[1] *Pure etc.*—not attached to any worldly object.

पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन् गृह्णन् वदन् व्रजन् ।
ईहितानीहितैर्मुक्तो मुक्त एव महाशयः ॥ १२ ॥

पश्यन् Seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating गृह्णन् taking वदन् speaking व्रजन् walking ईहितानीहितैः from efforts and non-efforts मुक्तः free महाशयः man of great soul मुक्तः free एव indeed.

12. Seeing, hearing, touching, smelling, eating, taking, speaking, and walking, the great-souled one,

free from all efforts and non-efforts, is verily emancipated.

True knowledge does not necessarily lie in the cessation of action but in the absence of attachment. The knower of the Self, therefore, even if he acts, does not in reality act. He is ever free, though his behaviour may seem the same as that of others. He is above action and inaction.

न निन्दति न च स्तौति न हृष्यति न कुप्यति ।
न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः ॥ १३ ॥

मुक्तः The liberated one न not निन्दति slanders न not स्तौति praises न not हृष्यति rejoices न not कुप्यति is angry न not ददाति gives न not गृह्णाति takes च and (सः he) सर्वत्र in all objects नीरसः free from attachment.

13. The liberated one neither slanders nor praises, he neither rejoices nor is he angry, he neither gives nor takes. He is free from attachment to all objects.

सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम् ।
अविह्वलमनाः स्वस्थो मुक्त एव महाशयः ॥ १४ ॥

सानुरागां Loving स्त्रियं woman समुपस्थितम् near at hand मृत्युं death वा or दृष्ट्वा seeing महाशयः the great-souled one अविह्वलमनाः unperturbed in mind स्वस्थः self-poised (तिष्ठति remains सः he) मुक्तः emancipated एव indeed.

14. The great-souled one is not perturbed and remains self-poised at[1] the sight of a woman full of love as well as of approaching death. He is indeed[2] liberated.

[1] *At etc.*—Two opposite cases are cited—the most pleasant and the most terrible. The liberated one remains the same under both these conditions.

[2] *Indeed etc.*—Such equanimity is a true sign of liberation.

सुखे दुःखे नरे नार्यां सम्पत्सु च विपत्सु च ।
विशेषो नैव धीरस्य सर्वत्रसमदर्शिनः ॥ १५ ॥

सर्वत्र Everywhere समदर्शिनः seeing the same धीरस्य of the steady one सुखे in happiness दुःखे in misery नरे in man नार्यां in woman सम्पत्सु in prosperity च (expletive) विपत्सु in adversity च and विशेषः difference न not एव verily (भवति is).

15. The steady one who sees the same everywhere, sees no difference between happiness and misery, man and woman, and prosperity and adversity.

न हिंसा नैव कारुण्यं नौद्धत्यं न च दीनता ।
नाश्चर्यं नैव च क्षोभः क्षीणसंसरणेऽनरे ॥ १६ ॥

क्षीणसंसरणे Whose worldly life is exhausted अनरे who has transcended the limitations of human nature (विदुषि in the wise one) कारुण्यं mercy न not हिंसा desire to harm न not एव surely दीनता humility न not औद्धत्यं insolence च and न not आश्चर्यं wonder न not क्षोभः mental disturbance च and न not एव surely (भवति are).

16. In the wise one whose worldly[1] life is exhausted and who has transcended the limitations of human nature, there is neither[2] compassion nor

any desire to harm, neither humility nor insolence, neither wonder nor mental disturbance.

[1] *Worldly etc.*—He is no longer bound by ignorance which causes the rounds of birth and death. He is illumined and has destroyed the bondages of desire and Karma.

[2] *Neither etc.*—These opposites do not exist in him. He is above them.

न मुक्तो विषयद्वेष्टा न वा विषयलोलुपः ।
असंसक्तमना नित्यं प्राप्तं प्राप्तमुपाश्नुते ॥ १७ ॥

मुक्तः The liberated one विषयद्वेष्टा abhorrent of the objects of the senses न not विषयलोलुपः craving for the objects of the senses न not वा or (सः he) नित्यं ever असंसक्तमनाः with a detached mind प्राप्तं coming as a matter of course प्राप्तम् sense-objects उपाश्नुते enjoys.

17. The liberated one neither[1] abhors the objects of the senses nor craves for them. Ever with a detached mind he experiences them as they come.

[1] *Neither etc.*—Because abhorrence and craving are both due to attachment, from which a liberated soul is ever free.

समाधानासमाधानहिताहितविकल्पनाः ।
शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥ १८ ॥

शून्यचित्तः Of vacant mind (ज्ञानी wise one) समाधानासमाधानहिताहितविकल्पनाः the alternatives of contemplation and non-contemplation, good and evil न not जानाति knows (सः he) कैवल्यम् in the state of Absoluteness संस्थितः abiding इव as it were.

18. The wise one of vacant[1] mind knows[2] not the conflict of contemplation and non-contemplation, good and evil. He abides as it were in the state of Absoluteness.

[1] *Vacant*—unattached to the world. No desire arises in his mind. It is filled with the consciousness of the Self alone.

[2] *Knows etc.*—Because all such conflicts arise only in connection with the consciousness of relative life, which he has transcended.

निर्ममो निरहङ्कारो न किञ्चिदिति निश्चितः।
अन्तर्गलितसर्वाशः कुर्वन्नपि करोति न ॥ १९ ॥

(ज्ञानी The man of Knowledge) निर्ममः devoid of the feeling of 'mine' निरहङ्कारः devoid of the feeling of 'I' किञ्चित् anything न not (अस्ति is) इति this निश्चितः knowing for certain अन्तर्गलितसर्वाशः with all desires gone from within (सन् being) कुर्वन् doing अपि though न not करोति does.

19. Devoid of the feeling of 'I' and 'mine', knowing for certain that nothing is, and with all his inner desires set at rest, the man of Knowledge does[1] not act though he may be acting.

[1] *Does etc.*—Action, as we ordinarily understand it, presupposes the sense of egöism on the part of the doer. A man of Knowledge, however, transcends this sense of egoism. All his actions, therefore, though apparently the same as those of ordinary people, are not essentially on a par with them. His actions do not produce any binding effects, while those of others entail new and fresh bondages.

मनःप्रकाशसम्मोहस्वप्नजाड्यविवर्जितः ।
दशां कामपि संप्राप्तो भवेद्गलितमानसः ॥ २० ॥

गलितमानसः Whose mind has melted away मनःप्रकाश-सम्मोहस्वप्नजाड्यविवर्जितः the functions of whose mind have ceased to operate and who is free from delusion, dreaming, and dullness (ज्ञानी wise one) काम् अपि indescribable दशां condition संप्राप्तः भवेत् attains.

20. An indescribable state is attained by the wise one whose mind has melted away, its functions having ceased to operate, and who is free from delusion, dreaming, and dullness.

A man of Self-knowledge has his mind completely purged of all delusion, inertia, etc., that obstruct the vision of the Reality. In such a state, all the functions of the mind, *vṛttis*, cease to operate, and it is as good as destroyed. Then the final realization bursts forth, of which no description is ever possible.

CHAPTER XVIII

PEACE

अष्टावक्र उवाच ।

यस्य बोधोदये तावत् स्वप्नवद्भवति भ्रमः ।
तस्मै सुखैकरूपाय नमः शान्ताय तेजसे ॥ १ ॥

अष्टावक्रः Aṣṭāvakra उवाच said:

यस्य Of which बोधोदये with the dawning of knowledge तावत् all भ्रमः delusion स्वप्नवत् like dream भवति becomes सुखैकरूपाय which is Bliss itself by nature शान्ताय calm तेजसे effulgence तस्मै to That नमः salutation.

Aṣṭāvakra said:

1. Salutation to That which is Bliss itself by nature, calmness,[1] and effulgence,[2] with[3] the dawning of the knowledge of which all delusion[4] becomes like a dream.

[1] *Calmness*—the Transcendental in which there is no change.

[2] *Effulgence*—The Ātman is self-effulgent: nothing else can perceive It. Though unknowable, it is known to Itself by Itself.

[3] *With etc.*—The world which now appears so real to us changes its nature with the realization of the Self, and appears unreal as a dream. It then loses all its charms and attractions as well as its terrors, just as the alluring visions of a dream, or the terrors of a nightmare, fade on waking.

[4] *Delusion*—the phenomenal universe which is illusory.

अर्जयित्वाऽखिलानर्थान् भोगानाप्नोति पुष्कलान् ।
न हि सर्वपरित्यागमन्तरेण सुखी भवेत् ॥ २ ॥

(कश्चित् One) अखिलान् all अर्थान् worldly objects अर्जयित्वा acquiring पुष्कलान् abundant भोगान् enjoyments आप्नोति attains सर्वपरित्यागमन्तरेण without the renunciation of all हि surely सुखी happy न not भवेत् becomes.

2. One gets plenty of enjoyments by acquiring all kinds of worldly objects. Surely[1] one cannot be happy without renouncing all.

[1] *Surely etc.*—That renunciation alone removes all fear and makes us truly happy is very beautifully illustrated by Bhartṛhari in a verse in his *A Hundred Verses on Renunciation.* He says: 'In enjoyment, there is the fear of disease; in social position, the fear of a fall; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of foes; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of seducers; in the body, the fear of death. All the things of the world pertaining to men are attended with fear; renunciation alone eliminates all fear.'

Sense-enjoyment and true happiness do not go together. They are contradictory.

कर्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः ।
कुतः प्रशमपीयूषधारासारमृते सुखम् ॥ ३ ॥

कर्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः Of one whose heart's core has been scorched by the heat of the sun of the sorrow of duty प्रशमपीयूषधारासारम् ऋते without the

torrential shower of the ambrosia of tranquillity कुतः how सुखम् happiness (स्यात् is).

3. How can one whose[1] heart's core has been scorched by the heat of the sun of sorrow arising from duty enjoy happiness without the continuous shower of the ambrosia of tranquillity?[2]

[1] *Whose etc.*—Duty, as it is ordinarily understood, is nothing but slavery in the form of virtue. It is the morbid attachment of flesh for flesh, the absurd greed for gold and gain or other worldly things to which we feel attached. Only those who consider the world real find that they have things to do, duties to fulfil. The sense of duty, therefore, arises ultimately from ignorance. And it binds us to the relative life, subjecting us to all the miseries of the world. This scorches our innermost soul.

[2] *Tranquillity*—When the *vṛttis* of the mind have subsided, when the mind has been freed of desires, then the relative life loses its grip. We feel that the world is ephemeral and we have nothing to do in or with it. *Then* comes calmness which is real happiness. This calmness is like ambrosia poured forth like rain to revive the parched-up heart.

भवोऽयं भावनामात्रो न किञ्चित् परमार्थतः।
नास्त्यभावः स्वभावानां भावाभावविभाविनाम् ॥ ४ ॥

अयं This भवः universe भावनामात्रः mere thought परमार्थतः in reality किञ्चित् anything न not भावाभावविभाविनाम् inherent in the existent and the non-existent स्वभावानां of nature अभावः non-existence न not अस्ति is.

4. This universe is but a state[1] of consciousness. In reality it is nothing. The existent[2] and the non-existent[3] do[4] not lose their inherent nature.

[1] *State etc.*—The universe has no existence independent of the Self. What we see is only the projection of the mind. The moment we bring about a change in our consciousness, the universe changes for us.

[2] *Existent*—the Self.

[3] *Non-existent*—the universe.

[4] *Do etc.*—The Self does not lose its own nature which is Existence itself; nor does the universe lose its own nature which is unreality or non-existence.

The implication of the verse is this: The Self is the only real substance. Existence is its very nature. The Self therefore can never be non-existent, as nothing can lose its own nature. Likewise, the universe is unreal. It is superimposed on the Self as a snake is superimposed on a rope. It has no existence independent of the Self. Non-existence is its very nature.

न दूरं न च सङ्कोचाल्लब्धमेवात्मनः पदम् ।
निर्विकल्पं निरायासं निर्विकारं निरञ्जनम् ॥ ५ ॥

निर्विकल्पं Absolute निरायासं effortless निर्विकारं immutable निरञ्जनम् spotless आत्मनः पदम् the nature of the Self न not दूरं far न not च and सङ्कोचात् limited (वर्तते is) लब्धम् attained एव verily.

5. The Self which is absolute, effortless[1], immutable, and spotless[2] is neither[3] far away nor limited. It[4] is verily ever attained.

[1] *Effortless*—Being one without a second, the Self has nothing to exert for. It is ever inactive—calm and serene.

[2] *Spotless*—beyond all attributes.

[3] *Neither etc.*—The Self is all-pervasive, One, and is therefore neither far nor near. It is not limited.

[4] *It etc.*—unlike sense-objects, which are attainable

because they are limited and different from us. The Self is our very nature and so it cannot be attained. It is ever attained.

व्यामोहमात्रविरतौ स्वरूपादानमात्रतः।
वीतशोका विराजन्ते निरावरणदृष्टयः ॥ ६ ॥

निरावरणदृष्टयः Those whose vision is unveiled व्यामोहमात्रविरतौ as soon as illusion ceases स्वरूपादानमात्रतः as soon as the Self is realized वीतशोकाः with sorrows dispelled विराजन्ते exist.

6. Those whose vision is unveiled as soon as illusion ceases and the Self is realized, live with their sorrows dispelled.

समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः।
इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥ ७ ॥

समस्तं All कल्पनामात्रम् mere imagination आत्मा Self मुक्तः free सनातनः eternal इति this विज्ञाय knowing धीरः the wise one हि indeed किम् (interrogative) बालवत् like a child अभ्यस्यति acts.

7. Knowing all as mere imagination and the Self as free and eternal, does the wise one act ignorantly like a child?

आत्मा ब्रह्मेति निश्चित्य भावाभावौ च कल्पितौ।
निष्कामः किं विजानाति किं ब्रूते च करोति किम् ॥ ८ ॥

आत्मा Self ब्रह्म Brahman भावाभावौ existence and non-existence च and कल्पितौ imagined इति this निश्चित्य

knowing for certain निष्कामः one who is free from desire किं what विजानाति knows किं what ब्रूते says किम् what च and करोति does.

8. Knowing for certain that one's self is Brahman and that existence[1] and non-existence are figments, what[2] does one who is free from desire, know, say, or do?

[1] *Existence etc.*—Relative existence and absolute non-existence are both mental projections. Both of them are figments. Relative existence is apparent. Relatively existent objects vanish with the knowledge of the Absolute Reality, just as the world vanishes with the knowledge of the Self. Absolute non-existence is merely imaginary. Absolutely non-existent objects, such as a flower in the sky or the child of a barren woman, do not exist even apparently. Both relative existence and absolute non-existence, however, have their basis in Absolute Existence, the Self.

[2] *What etc.*—To one who has attained Self-knowledge nothing else remains to be known. He becomes fulfilled, free from desire. Worldly things appear to him contemptible, having neither reality nor unreality. Bereft of egoism as he becomes, he knows not, speaks not, and acts not, though apparently he may be doing all these.

अयं सोऽहमयं नाहमिति क्षीणा विकल्पनाः ।
सर्वमात्मेति निश्चित्य तूष्णीम्भूतस्य योगिनः ॥ ९ ॥

सर्वम् All आत्मा Self इति this निश्चित्य knowing for certain तूष्णीम्भूतस्य become silent योगिनः of the *yogin* अयं सः this indeed अहम् I अयं this अहं I न not इति such विकल्पनाः thoughts क्षीणाः annihilated (भवन्ति become).

9. Such thoughts[1] as 'this indeed am I' and

'this I am not' are annihilated for the *yogin* who has become silent by knowing for certain all as the Self.

[1] *Thoughts etc.*—With the dawn of Self-knowledge—when all is revealed as the Self and nothing but the Self—all dual conceptions vanish. The *yogin* then realizes that he is all.

न विक्षेपो न चैकाग्र्यं नातिबोधो न मूढता ।
न सुखं न च वा दुःखमुपशान्तस्य योगिनः ॥ १० ॥

उपशान्तस्य Who has become tranquil योगिनः of the *yogin* विक्षेपः distraction न not ऐकाग्र्यं concentration च and न not अतिबोधः increase of knowledge न not मूढता ignorance न not सुखं pleasure न not दुःखम् pain वा or न not च (expletive) (भवति is).

10. The *yogin* who has attained tranquillity, has no[1] distraction, no concentration, no increase in knowledge, no ignorance, and neither pleasure nor pain.

[1] *No etc.*—A *yogin* with control over his senses has his mind perfectly balanced and tranquil. No distraction whatsoever, therefore, can affect his equanimity. He has perfect poise.

स्वाराज्ये भैक्ष्यवृत्तौ च लाभालाभे जने वने ।
निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥ ११ ॥

निर्विकल्पस्वभावस्य Whose nature is unconditioned योगिनः of the *yogin* स्वाराज्ये in the dominion of heaven भैक्ष्यवृत्तौ in mendicancy लाभालाभे in gain or loss जने in

society वने in forest च and विशेषः difference न not अस्ति is.

11. In heaven[1] or in beggary, in gain or loss, in society or solitude, there is no difference to the unconditioned *yogin*.

[1] *Heaven etc.*—To feel different under these different conditions is possible only for one whose mind is conditioned, bound, and limited by relative consciousness. When one has transcended that state of consciousness, extremes of fortune make no difference. They appear unsubstantial, shadowy.

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।
इदं कृतमिदं नेति द्वन्द्वैर्मुक्तस्य योगिनः ॥ १२ ॥

इदं This कृतम् done इदं this न not (कृतम् done) इति this द्वन्द्वैः from the pairs of opposites मुक्तस्य free योगिनः of the *yogin* क्व where धर्मः *dharma* क्व where अर्थः *artha* क्व where च and कामः *kāma* क्व where वा or विवेकिता discrimination.

12. Where is *dharma* (performance of ritualistic or meritorious works), where is *artha* (worldly prosperity), where is *kāma* (sense-enjoyment), and where is discrimination for the *yogin* who has transcended such dual notions as 'this is to be done' and 'this is not to be done'?

The idea is this: The sense of 'to be done' and 'not to be done', which are typical of the pairs of opposites, springs from relative consciousness, from ignorance and and desire. We are always active under the impulse of desire, securing some objects of desire, and still seeking others. This desire is at the root of all *dharma*, *artha*, and

kāma and also of discrimination—for were we not blinded and bound by ignorance and desire, there would be no necessity for us to discriminate the real from the unreal; the unreal would simply not exist for us. One free from the pairs of opposites has, therefore, no use for *dharma*, *artha*, and *kāma*.

कृत्यं किमपि नैवास्ति न कापि हृदि रञ्जना ।
यथाजीवनमेवेह जीवन्मुक्तस्य योगिनः ॥ १३ ॥

जीवन्मुक्तस्य Liberated while living योगिनः of the *yogin* किम् अपि any कृत्यं duty न not एव surely अस्ति is हृदि at heart का अपि any रञ्जना attachment न not (अस्ति is अस्य कृत्यम् his action) इह in this world यथाजीवनम् pertaining to life एव only (भवति is).

13. The *yogin* who is liberated[1] while living, has neither[2] any duty nor any attachment at heart. His actions[3] pertain to the present life only, being merely the effects of his past *karma*.

[1] *Liberated etc.*—The *jīvanmukta* is one whose ignorance, with all its modifications, has been completely eradicated and who, rid of all bondage, abides in the Absolute Self. His is a state in which 'the knots of his heart are torn asunder, all his doubts are removed, and the effects of his actions are destroyed by the realization of the Supreme One'. The *Upadeśasāhasrī* of Sankarācārya describes his state thus: 'The knower of the Self is indeed he, and no other, who does not see in the waking state, being as if he were asleep; who, being One without a second, does not perceive duality, even though he may see objects; and who is inactive even though he may perform actions.'

[2] *Neither etc.*—Because with the attainment of liberation, the *yogin* gets rid of the dual notions of 'I' and 'mine'

and consequently, along with them, the attachment and sense of duty that spring from them. Not that all physical actions necessarily cease for a liberated soul, but they are no longer impelled by the feeling of egoism.

[3] *Actions etc.*—A very important fact in the life of the liberated soul is mentioned in this verse. So long as the liberated one lives, he is found to act. Yet he is said to be inactive. This apparent contradiction is explained here. The *yogin* is internally free. He does not feel any desire for anything, or the need to do anything. But the very fact that his body still exists shows that there is some force holding the body. This is the *prārabdha karma* of the *yogin*. This *karma* continues to operate, but the *yogin* is not affected. His bodily actions and also actions in the surface mind go on until the *prārabdha karma* is worked out. Then the body drops off, and there is absolute emancipation for the *yogin*. From this standpoint, the man of Realization has neither a body, being beyond body idea, nor *prārabdha*. These are merely our explanation, for we, in our ignorance, see him as having a body and as being active. That is why the *yogin's* actions have been called *yathājīvanam*, pertaining to the present life only.

क्व मोहः क्व च वा विश्वं क्व तद्ध्यानं क्व मुक्तता ।
सर्वसङ्कल्पसीमायां विश्रान्तस्य महात्मनः ॥ १४ ॥

सर्वसङ्कल्पसीमायां Beyond the border of the world of desires विश्रान्तस्य resting महात्मनः of the great-souled one मोहः delusion क्व where च (expletive) विश्वं universe क्व where तद्ध्यानं its renunciation क्व where मुक्तता liberation क्व where वा or.

14. Where is delusion, where is the universe, where is renunciation, moreover where is liberation for the great-souled one who rests beyond[1] the world of desires?

[1] *Beyond etc.*—Truly speaking, existence is one. It is only desire that demarcates it and creates the illusion of the relative world and along with it the necessity of getting out of it. The moment one is freed from desire, the illusion of the universe with all its consequences vanishes.

येन विश्वमिदं दृष्टं स नास्तीति करोतु वै ।
निर्वासनः किं कुरुते पश्यन्नपि न पश्यति ॥ १५ ॥

येन By whom इदं this विश्वम् universe दृष्टं is seen सः he (विश्वं universe) न not अस्ति is इति this करोतु may do वै (expletive) निर्वासनः one who is desireless किं what कुरुते has to do (सः he) पश्यन् seeing अपि though न not पश्यति sees.

15. He[1] who sees the universe may try to deny it. What has the desireless to do? He sees[2] not even though he sees.

[1] *He etc.*—Really the universe is not as we see it and feel it, which we do in ignorance under the sway of desire. One who is aware of the phenomenal world must try to negate it, for he is still in ignorance. One who is beyond ignorance and desire has nothing to do with it.

[2] *Sees etc.*—To a man of Realization the universe appears unsubstantial and illusory. He cannot, therefore, be said to be seeing the universe as we understand it, as something real and substantial.

येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।
किं चिन्तयति निश्चिन्तो द्वितीयं यो न पश्यति ॥ १६ ॥

येन By whom परं supreme ब्रह्म Brahman दृष्टं is seen सः he अहं ब्रह्म I am Brahman इति this चिन्तयेत् thinks

यः who द्वितीयं second न not पश्यति sees (सः that) निश्चिन्तः one who has transcended thought किं what चिन्तयति thinks.

16. He[1] who has seen the Supreme Brahman meditates, 'I am Brahman'. What does he who has transcended all thought think, when he sees no second?

[1] *He etc.*—A very subtle distinction is made here. He who *sees* Brahman has evidently not reached the highest state and realized his identity with Brahman. The dual consciousness—I and Brahman—is still there, making it possible for him to meditate, 'I am Brahman'. But when the highest state is reached, identity is established, the dual consciousness is totally destroyed, and no such meditation is possible or needed.

दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ ।
उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम् ॥ १७ ॥

येन By whom आत्मविक्षेपः distraction in self दृष्टः is seen असौ he तु indeed निरोधं कुरुते practises control उदारः the noble-minded one तु but विक्षिप्तः distracted न not (भवति is सः he) साध्याभावात् having nothing to accomplish किम् what करोति does.

17. He, indeed, controls[1] himself who sees distraction in himself. But the great[2] one is not distracted. Having nothing to accomplish,[3] what does he do?

[1] *Controls etc.*—Distraction, outward or inward, in any form, is caused only by the identification of the Self with the non-self, which is due to ignorance. It has, therefore, no place in the man of Self-knowledge. Controlling the mind is meaningless to him.

[2] *Great etc.*—One who perceives the Self as One without a second.

[3] *Accomplish*—by way of getting rid of duality and its concomitant distractions.

धीरो लोकविपर्यस्तो वर्तमानोऽपि लोकवत् ।
न समाधिं न विक्षेपं न लेपं स्वस्य पश्यति ॥ १८ ॥

लोकवत् Like an ordinary man वर्तमानः existing अपि though धीरः the man of Knowledge लोकविपर्यस्तः contrary to the ordinary man (सः he) स्वस्य of his own समाधिं concentration न not विक्षेपं distraction न not लेपं stain न not पश्यति sees.

18. The man of Knowledge, though[1] living like an ordinary man, is contrary to him. He sees[2] neither concentration nor distraction nor defilement of his own.

[1] *Though etc.*—The external behaviour of the man of Knowledge seems like that of other people, but there is a fundamental difference between his outlook and theirs. Ordinary people look upon the world as real and substantial, and behave accordingly; but the man of Knowledge knows and feels it to be illusory and unsubstantial, and his behaviour in it is only apparent. His actions are no longer voluntary but are impelled only by the momentum of the effects of those actions that are responsible for his life in this world. His body drops off as soon as those effects are exhausted.

[2] *Sees etc.*—For he sees nothing but the Self which is Pure Intelligence.

भावाभावविहीनो यस्तृप्तो निर्वासनो बुधः ।
नैव किञ्चित् कृतं तेन लोकदृष्ट्या विकुर्वता ॥ १९ ॥

यः Who भावाभावविहीनः devoid of existence and non-existence तृप्तः satisfied निर्वासनः free from desire बुधः wise लोकदृष्ट्या in the sight of the world विकुर्वता acting तेन by him किञ्चित् anything एव even न not कृतं done.

19. He who is beyond[1] existence and non-existence, who is wise, satisfied, and free from desire, does[2] nothing even if he may be acting in the eyes of the world.

[1] *Beyond etc.*—beyond the relative world which is a mixture of existence and non-existence. The world is said to be existent as it is perceived in ordinary consciousness, but to be non-existent as it is lost in superconsciousness. Knowing the nature of the world, the man of Knowledge is quite unconcerned with it.

[2] *Does etc.*—Actions are no longer actions when they are not accompanied by the feeling of egoism. The man of Knowledge is absolutely free from it. He does not identify himself with his actions. He is, therefore, really inactive, even though he may seem to be acting.

प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः ।
यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठतः सुखम् ॥ २० ॥

यदा When यत् what कर्तुम् to do आयाति comes तत् that कृत्वा doing सुखम् happily तिष्ठतः living धीरस्य of the wise one प्रवृत्तौ in activity वा (expletive) निवृत्तौ in inactivity वा or दुर्ग्रहः uneasiness न not एव surely (अस्ति is).

20. The wise one who lives on happily doing what[1] comes to him to be done, does[2] not feel eagerness either in activity or in inactivity.

[1] *What etc.*—as a matter of course on account of *prārabdha.*

[2] *Does etc.*—Because he no longer engages himself in any action, nor does he refrain from any action, out of his own will. Voluntary actions breed unhappiness when they are frustrated or impeded. Devoid of the feeling of egoism, he is the same in activity and inactivity.

निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः ।
क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत् ॥ २१ ॥

निर्वासनः Desireless निरालम्बः independent स्वच्छन्दः free मुक्तबन्धनः free from bondage (जनः man) संस्कारवातेन by the wind of the effects of past actions क्षिप्तः cast (सन् being) शुष्कपर्णवत् like a dry leaf चेष्टते moves.

21. Blown by the wind of the *saṁskāras*, the desireless, independent, free, and liberated person moves[1] about like a dry leaf.

[1] *Moves etc.*—Just as a dry leaf is blown about by the wind, hither and thither, not of its own choosing, so the man of Knowledge is guided by his *prārabdha* without the least vestige of egoism in him.

असंसारस्य तु क्वापि न हर्षो न विषादता ।
स शीतलमना नित्यं विदेह इव राजते ॥ २२ ॥

असंसारस्य Of one who has transcended worldly existence तु (expletive) क्व अपि anywhere हर्षः joy न not विषादता sorrow न not (अस्ति is) नित्यं ever शीतलमनाः cool-minded सः he विदेहः one without a body इव as if राजते exists.

22. There is no[1] joy or sorrow for one who has transcended worldly existence. Ever with a serene[2] mind, he lives like one without a body.

[1] *No etc.*—Joy and sorrow are different modifications of the uncontrolled mind and originate from desire for relative things, which is at the root of worldly existence. Therefore one who has transcended worldly existence has gone beyond both joy and sorrow.

[2] *Serene*—devoid of any distractions whatsoever.

कुत्रापि न जिहासास्ति नाशो वापि न कुत्रचित् ।
आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥ २३ ॥

आत्मारामस्य Who delights in Self शीतलाच्छतरात्मनः whose mind is calm and pure धीरस्य of the wise man कुत्रापि anywhere जिहासा desire to renounce न not कुत्रचित् anywhere नाशः loss वा or अपि even न not अस्ति is.

23. The wise man who delights in the Self and whose mind is calm and pure, has no[1] desire to renounce anything whatsoever, nor[2] does he feel any loss anywhere.

[1] *No etc.*—One who has still the consciousness of the reality of worldly objects, and sees and feels them as other than the Self, may desire to renounce them; but for one who delights in the Self and the Self alone and has transcended desire itself, renunciation is meaningless.

[2] *Nor etc.*—Though the wise one feels no need to renounce, it does not mean that he holds on to worldly objects. He neither holds on to, nor renounces, anything. He lives like a dry leaf moved by the wind; sometimes like a prince having plenty, sometimes like a beggar denuded of all. In either case, he does not feel any sense of gain or loss.

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया ।
प्राकृतस्येव धीरस्य न मानो.नावमानता ॥ २४ ॥

प्रकृत्या Naturally शून्यचित्तस्य of vacant mind यदृच्छया what comes of itself कुर्वतः doing अस्य this धीरस्य of the wise one प्राकृतस्य इव like an ordinary man मानः honour न not अवमानता dishonour न not (अस्ति is).

24. Naturally of a vacant[1] mind and doing[2] what comes of itself, the wise one, unlike an ordinary man, is not[3] affected by honour or dishonour.

[1] *Vacant*—Because no modifications arise in his mind.

[2] *Doing etc.*—He acts through the momentum of the effects of those actions that are responsible for his life in this world.

[3] *Not etc.*—Because he does not identify himself with the relative aspects of his being, in reference to which alone the sense of honour or dishonour arises.

कृतं देहेन कर्मेदं न मया शुद्धरूपिणा ।
इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥ २५ ॥

इदं This कर्म work देहेन by the body कृतं done शुद्धरूपिणा of pure nature मया by me न not (कृतम् done) इति चिन्तानुरोधी conforming to such thoughts यः who (सः he) कुर्वन् acting अपि though न not करोति acts.

25. One who acts in conformity with such thoughts as 'this is done by the body and not by me, the pure Self'—such a one, even though acting, does not act.

अतद्वादीव कुरुते न भवेदपि बालिशः ।
जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते ॥ २६ ॥

जीवन्मुक्तः One who is liberated even while living

अतद्वादी इव like one who does not say that कुरुते acts अपि even though बालिश: dullard न not भवेत् is (स: he) संसरन् being in the world अपि even सुखी happy श्रीमान् blessed शोभते flourishes.

26. The *jīvanmukta* acts like one[1] who does not say that he is acting so; but he is not, therefore, a fool.[2] Even[3] though in the world, he is ever happy and blessed.

[1] *One etc.*—a fool. An ordinary, intelligent man is conscious of the motives and aims of his actions, he can specify them when asked. Not so a fool. A *jīvanmukta* also acts without any set purpose or motive.

[2] *Fool*—For though seemingly alike, the fool is *below* the normal level, whereas the *jīvanmukta* is *above* it. Extremes often look alike.

[3] *Even etc.*—Even though in the world, he is not of the world—hence his happiness and blessedness. There is no harm in being in the world if one is not attached to it. It is only attachment that binds us and makes us unhappy.

नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।
न कल्पते न जानाति न शृणोति न पश्यति ॥ २७ ॥

नानाविचारसुश्रान्त: Tired with diverse reasonings विश्रान्तिम् repose आगत: attained धीर: the wise one न not कल्पते thinks न not जानाति knows न not शृणोति hears न not पश्यति sees.

27. The wise one who, weary[1] of diverse reasonings, has attained repose, neither[2] thinks nor knows nor hears nor sees.

[1] *Weary etc.*—in search of Truth, which he found at last as above all reasoning.

[2] *Neither etc.*—Because he is devoid of the sense of egoism.

असमाधेरविक्षेपान्न मुमुक्षुर्न चेतरः ।
निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥ २८ ॥

महाशयः The wise one अविक्षेपात् for having no distraction असमाधेः not practising meditation मुमुक्षुः aspirant for liberation न not इतरः the reverse (i.e. bound) च and न not (भवति is सर्वं all) कल्पितं figment (इति this) निश्चित्य knowing for certain पश्यन् seeing (अपि though सः he) ब्रह्म Brahman एव as आस्ते lives.

28. As the wise one has no distraction and does not practise meditation, he is neither an aspirant for liberation nor is he in bondage. Having known the universe to be a figment even though he sees it, he exists as[1] Brahman Itself.

[1] *As etc.*—untouched by the actions of his mind and senses and unaffected by the universe, that is, in the Absolute state.

यस्यान्तः स्यादहङ्कारो न करोति करोति सः ।
निरहङ्कारधीरेण न किञ्चिद्धि कृतं कृतम् ॥ २९ ॥

यस्य Whose अन्तः within अहंकारः egoism स्यात् is सः he न not करोति acts (अपि though) करोति acts निरहंकार-धीरेण by the wise one who is free from egoism हि surely कृतं done (अपि though) किञ्चित् anything न not कृतम् is done.

29. He who has egoism in him acts[1] even though he does not act.[2] Surely the wise one who is free from egoism does not act even though he acts.

[1] *Acts*—mentally.

[2] *Act*—physically.

Egoism is really the mainspring of all our actions, internal and external. We may refrain from physical actions but not from mental ones, as long as there is egoism in us. It is only with the destruction of the sense of egoism that true inactivity comes. With egoism inaction becomes action, and without egoism action becomes inaction.

नोद्विग्नं न च सन्तुष्टमकर्तृ स्पन्दवर्जितम् ।
निराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥ ३० ॥

मुक्तस्य Of the liberated one चित्तं mind उद्विग्नं troubled न not सन्तुष्टम् pleased च and न not (तथा so also) अकर्तृ स्पन्दवर्जितम् actionless and motionless निराशं desireless गतसन्देहं free from doubts राजते shines.

30. The mind of the liberated one is neither[1] troubled nor[2] pleased; it is actionless,[3] motionless,[4] desireless,[5] and free from doubts.

[1] *Neither etc.*—because of freedom from hatred.
[2] *Nor etc.*—because of freedom from attachment.
[3] *Actionless*—because of freedom from egoism.
[4] *Motionless*—because of freedom from volition.
[5] *Desireless etc.*—Because the liberated one sees no duality, which alone gives rise to desires and doubts.

निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्तते ।
निर्निमित्तमिदं किन्तु निर्ध्यायति विचेष्टते ॥ ३१ ॥

यच्चित्तं Whose mind निध्यातुं to meditate चेष्टितुं to act वा अपि or else न not प्रवर्तते exerts किन्तु but इदं this निर्निमित्तम् without any motive निध्यायति meditates विचेष्टते acts (च and).

31. The mind of the liberated one does not exert itself to be either meditative or active; but it becomes meditative and active without any motive.

The idea is this: The mind of the liberated one is absolutely freed from egoism and consequently from all inclinations and disinclinations which are generated by it. But his body does not drop off immediately after the attainment of Knowledge. His *prārabdha karmas* persist, and his life continues till they are completely exhausted. During this latter period of his life, his actions are entirely guided by his *prārabdha* without the least vestige of egoism or any motive in him. Sometimes he is found active, and sometimes meditative and inactive; internally, however, his condition is always one of absolute freedom and serenity.

तत्त्वं यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढताम् ।
अथवायाति सङ्कोचममूढः कोऽपि मूढवत् ॥ ३२ ॥

मन्दः A dull-witted person यथार्थम् real तत्त्वं truth आकर्ण्य hearing मूढताम् bewilderment प्राप्नोति gets अथवा or कः अपि some अमूढः wise man मूढवत् like a dull person सङ्कोचम् आयाति withdraws within.

32. A dull-witted person becomes bewildered[1] on hearing the real truth, but some[2] sharp-witted man withdraws[3] within himself like a dull person.

[1] *Bewildered etc.*—Because an aspirant for Truth is required to possess certain preliminary qualifications (for

which see Chapter I, verse 1, note 3) in order to qualify himself even to hear it. Devoid of such qualifications, he is sure to be bewildered when he hears it. Only those who have completely purged themselves of all impurities of mind are fit to hear it and proceed towards its attainment.

[2] *Some etc.*—It has been repeatedly said in the scriptures that Self-knowledge is very rare in the world. 'One, perchance, in thousands of men, strives for perfection; and one, perchance, among the blessed ones striving thus, knows Me in reality' (*Gītā* VII. 3). The *Kathopaniṣad* very clearly brings out the constitutional defect in man and the consequent rarity of Self-knowledge. It says: 'The Self-existent God has so created the senses that they go outward, and hence man sees the external and not the internal Self. Only, perchance, some wise man desirous of immortality turns his eyes inwards and beholds the inner Ātman' (II. 4. 1).

[3] *Withdraws etc.*—becomes inactive like a dull person. The dull person, however, is internally quite active, for all his sense-cravings function; while the wise man, being without desires, is inactive even internally.

एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।
धीराः कृत्यं न पश्यन्ति सुप्तवत् स्वपदे स्थिताः ॥ ३३ ॥

मूढैः By the ignorant एकाग्रता concentration निरोधः control of the mind वा or भृशम् repeatedly अभ्यस्यते is practised स्वपदे in the real Self स्थिताः abiding धीराः the wise सुप्तवत् like persons in sleep कृत्यं anything to be done न not पश्यन्ति see.

33. The ignorant constantly practise[1] concentration and control of the mind. The wise, abiding in the real Self, like persons in deep sleep, do[2] not find anything to be done.

[1] *Practise etc.*—Because they see distraction in themselves due to their identification with body and mind.

[2] *Do etc.*—Because the wise one, even during the waking state, remains detached from body-consciousness in the enjoyment of perfect bliss in the Self, in exactly the same way as, during deep sleep, we lose all consciousness of body and mind and do not find anything to do.

अप्रयत्नात् प्रयत्नाद्वा मूढो नाप्नोति निर्वृतिम् ।
तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥ ३४ ॥

मूढः The ignorant person अप्रयत्नात् from inaction प्रयत्नात् from action वा or निर्वृतिम् peace न not आप्नोति attains प्राज्ञः the wise one तत्त्वनिश्चयमात्रेण merely by knowing the Truth निर्वृतः happy भवति becomes.

34. The ignorant person does not attain peace either by inaction[1] or by action.[2] The wise one becomes happy merely by knowing the Truth.

[1] *Inaction*—caused by the suppression of all mental and bodily activity.
[2] *Action*—impelled by desire.

Suppression of the mind and the performance of rituals, or other activities impelled by desire, derive from the consciousness of the Self as separate from the mind and body. This consciousness is a mere illusion. It is born of ignorance and is the cause of all misery. Any activity, physical or mental, rooted in this consciousness is the very negation of the consciousness of the true nature of the Self, the realization of which alone results in infinite bliss and peace.

शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम् ।
आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥ ३५ ॥

तत्र In this world अभ्यासपराः devoted to diverse

practices जना: men शुद्धं pure बुद्धं intelligent प्रियं beloved पूर्णं perfect निष्प्रपञ्चं beyond the visible universe निरामयम् untainted तं that आत्मानं Self न not जानन्ति know.

35. In this world those who devote themselves to diverse practices do[1] not know the Self, which is pure, intelligent, beloved,[2] perfect, beyond the universe, and free from any taint.

[1] *Do etc.*—Because their practices are rooted in the consciousness of duality, caused by ignorance.

[2] *Beloved*—The Self alone is the object of our love. It is only on account of the Self that our love is directed to the objects of the world. 'None, my dear, ever loved the husband for the husband's sake; it is the Self, for the sake of which the husband is loved.' (*Bṛhadāraṇyaka Upaniṣad* IV.5.6) This applies to all objects of human love.

नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिणा ।
धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥ ३६ ॥

विमूढः An ignorant person अभ्यासरूपिणा in the form of practice (of control of the mind) कर्मणा by action मोक्षं liberation न not आप्नोति attains धन्यः the blessed one विज्ञानमात्रेण by mere knowledge अविक्रियः immutable मुक्तः liberated तिष्ठति is.

36. The ignorant person does not attain liberation through repeated practice of control of the mind. The blessed one through mere knowledge becomes free and is unaffected by change.

मूढो नाप्नोति तद्ब्रह्म यतो भवितुमिच्छति ।
अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक् ॥ ३७ ॥

यतः As मूढः the ignorant person ब्रह्म Brahman भवितुम् to become इच्छति desires (ततः so) तत् That न not आप्नोति attains धीरः the wise one हि surely अनिच्छन् without desiring अपि even परब्रह्मस्वरूपभाक् who enjoys the nature of the Supreme Brahman (भवति becomes).

37. The ignorant person does not attain Brahman, for he desires to become It. The wise one certainly realizes the nature of the Supreme Brahman, even without desiring to do so.

The idea is this: The desire to become Brahman grows out of a sense of separateness from It. It is a denial of our true nature. We are always Brahman. Therefore, as long as this desire remains, the consummation is not possible. One has to eradicate even the desire for freedom in order to attain freedom. Freedom has not to be attained. It is ever attained. We are bound simply because we think ourselves bound.

निराधारा ग्रहव्यग्रा मूढाः संसारपोषकाः ।
एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥ ३८ ॥

निराधाराः Supportless ग्रहव्यग्राः eager for attainment मूढाः the ignorant संसारपोषकाः sustainers of the world बुधैः by the wise अनर्थमूलस्य the root of misery एतस्य of this मूलच्छेदः cutting the root कृतः is done.

38. Without[1] any support and eager[2] for the attainment of freedom, the ignorant[3] only keep up the world. The wise cut the very root[4] of this world which is the source of all misery.

[1] *Without etc.*—Self-knowledge is the basis of our true being. The ignorant do not have it, and hence they are so called.

[2] *Eager etc.*—through the suppression of the body and mind.

[3] *Ignorant etc.*—by thinking of and behaving with the world as real and so trying to get rid of it. The world is real simply because we think it to be so. When our view of it is changed and we look upon it as non-different from the Self, it ceases to bind us.

[4] *Root etc.*—ignorance.

न शान्तिं लभते मूढो यतः शमितुमिच्छति ।
धीरस्तत्त्वं विनिश्चित्य सर्वदा शान्तमानसः ॥ ३९ ॥

यत: As मूढ: the fool शमितुम् to be calm इच्छति desires (तत: so) शान्तिं peace न not लभते attains धीर: the wise one तत्त्वं Truth विनिश्चित्य knowing सर्वदा ever शान्तमानस: of peaceful mind (भवति becomes).

39. The fool[1] desires peace through control of the mind and so does not attain it. The wise one knows the Truth[2] and is ever of a tranquil mind.

[1] *Fool etc.*—We do not find peace simply because we are ignorant of the true nature of the Self, which is calmness itself. Practice of control of the mind is the outcome of ignorance. As long as there is effort for mental control, there must be ignorance, so peace cannot be attained.

[2] *Truth*—his true nature which is tranquillity itself.

क्वात्मनो दर्शनं तस्य यद्दृष्टमवलम्बते ।
धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥ ४० ॥

यद्दृष्टम् (यस्य दृष्टं) Whose knowledge (दृश्यम् object) अवलम्बते depends on तस्य his आत्मन: of the Self दर्शनं knowledge क्व where धीरा: the wise तं तं this and that

न not पश्यन्ति see (किन्तु but) अव्ययम् immutable आत्मानम् Self पश्यन्ति see.

40. Where is Self-knowledge for him whose knowledge depends[1] on the object? The wise do[2] not see this and that but see the immutable Self.

[1] *Depends etc.*—is relative and not absolute, i.e. who sees duality. Relative knowledge is dependent on three factors—the knower, the known, and the knowing; but this triad is lost in Absolute Knowledge.

[2] *Do etc.*—Because they have transcended the relative consciousness in which the manifold appears.

क्व निरोधो विमूढस्य यो निर्बन्धं करोति वै।
स्वारामस्यैव धीरस्य सर्वदाऽसावकृत्रिमः ॥ ४१ ॥

यः Who वै (expletive) निर्बन्धं करोति strives (तस्य that) विमूढस्य of the deluded one क्व where निरोधः control of mind स्वारामस्य who delights in the Self धीरस्य of the wise one असौ that सर्वदा always अकृत्रिमः spontaneous एव surely.

41. Where[1] is control of mind for the deluded one who strives for it? It[2] is indeed always natural[3] with the wise one who delights in the Self.

[1] *Where etc.*—Perfect control of mind springs from complete detachment from body and mind. It therefore negates all forms of activity which presuppose identification of oneself with them.

[2] *It*—control of mind.

[3] *Natural*—Because calmness is of the very nature of the Self.

भावस्य भावकः कश्चिन्न किञ्चिद्भावकोऽपरः ।
उभयाभावकः कश्चिदेवमेव निराकुलः ॥ ४२ ॥

कश्चित् Someone भावस्य of existence भावकः who thinks अपरः someone else न किञ्चिद्भावकः who thinks that nothing is कश्चित् एव rarely one उभयाभावकः who thinks neither एवम् thus निराकुलः free from distraction (अस्ति is).

42. Some think that existence is, and others that nothing is. Rare[1] is the one who thinks neither and is thus calm.

[1] *Rare etc.*—He who realizes the Self attains Unity. No thought whatsoever is possible for him as to the reality or unreality of the world. He is therefore perfectly calm and peaceful.

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।
न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥ ४३ ॥

कुबुद्धयः Men of dull intellect आत्मानं the Self शुद्धम् pure अद्वयम् without a second भावयन्ति think संमोहात् owing to delusion तु but न not जानन्ति know (अतः so) यावज्जीवम् as long as they live अनिर्वृताः unhappy (सन्ति are).

43. Those of dull intellect think that the Ātman is pure and One without a second, but, through delusion, they do not know It and are unhappy as long as they live.

Delusion stands as a bar to Self-realization. Therefore people of dull and deluded intellect do not realize the true nature of the Self, even though they may hear and think about It. Their thoughts move within relativity and cannot transcend it. For them the realization of the Self, which is Absolute and beyond relative knowledge, is

thus impossible. On the other hand, Self-realization dawns upon those of the purest intellect, which is free from the least tinge of delusion, the moment they hear about the true nature of the Self.

मुमुक्षोर्बुद्धिरालम्बमन्तरेण न विद्यते ।
निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥ ४४ ॥

मुमुक्षोः Of one longing for liberation बुद्धिः intellect आलम्बम् support अन्तरेण without न not विद्यते remains मुक्तस्य of the liberated one बुद्धिः intellect सर्वदा ever निरालम्बा without support निष्कामा free from desire एव surely (विद्यते remains).

44. The intellect of one who longs for liberation cannot[1] function without depending on the object; but the intellect of the liberated one is indeed ever independent and free from desire.

[1] *Cannot etc.*—Because the ignorant person does not realize, as the liberated person does, that the Self is undifferentiated Knowledge, free from the subject-object relationship.

विषयद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः ।
विशन्ति झटिति क्रोडं निरोधैकाग्रसिद्धये ॥ ४५ ॥

विषयद्वीपिनः The tigers of sense-objects वीक्ष्य seeing चकिताः the frightened ones शरणार्थिनः seeking refuge निरोधैकाग्रसिद्धये for attaining control and concentration झटिति at once क्रोडं cave विशन्ति enter.

45. Seeing those tigers the sense-objects, the frightened[1] ones, seeking refuge, at once enter a cave for the attainment of control and concentration.

[1] *Frightened etc.*—The ignorant feel afraid because they look upon sense-objects as different from the Self. The sense of duality is the basic source of fear and misery.

निर्वासनं हरिं दृष्ट्वा तूष्णीं विषयदन्तिनः ।
पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥ ४६ ॥

निर्वासनं Desireless हरिं lion दृष्ट्वा seeing विषयदन्तिनः the elephants of sense-objects तूष्णीं quietly पलायन्ते run away न not शक्ताः able (सन्तः being) ते they कृतचाटवः flatterers (इव like) सेवन्ते serve.

46. Seeing the desireless lion (man), those elephants, the sense-objects, quietly take to their heels, or, if unable to run away, serve him like flatterers.

The idea in the preceding and the present verses is this: It is not the sense-objects themselves that cause misery, it is one's identification with them, one's attachment for them, that cause misery. Once free from identification and attachment, one need not shun the world. Even in the midst of worldly objects such a one can live freely and happily quite unaffected.

न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन्नास्ते यथासुखम् ॥ ४७ ॥

निःशङ्कः Free from doubts युक्तमानसः one whose mind is identified with the Self मुक्तिकारिकां practices of control as a means to liberation न not धत्ते adopts पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating (सः he) यथासुखम् happily आस्ते lives.

47. He who is free from doubts and has his mind identified with the Self, does[1] not resort to

practices of control as a means to liberation. Seeing, hearing, touching, smelling, and eating, he lives happily.

[1] *Does etc.*—Because he is free from egoism. Practices of control derive from the sense of duality.

वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।
नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥ ४८ ॥

वस्तुश्रवणमात्रेण By the mere hearing of the Real शुद्धबुद्धिः who has attained Pure Knowledge निराकुलः calm (ज्ञानी wise one) आचारम् proper conduct अनाचारम् improper conduct औदास्यं indifference वा or न not एव indeed प्रपश्यति sees.

48. Established in Pure Knowledge, and calm by[1] the mere hearing of the Real, the wise one does[2] not see what is proper or improper action or even inaction.

[1] *By etc.*—This is a rare case of Self-realization. No sooner does an aspirant of exceptional merit, whose mind has been completely purified, hear about the nature of the Self, than the Truth dawns upon him.

[2] *Does etc.*—Because he is absolutely free from egoism with the dawn of Self-knowledge, and the rules of conduct have no meaning for him.

यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।
शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥ ४९ ॥

यदा When यत् which शुभं good वा अपि (expletive) अशुभं evil वा or अपि even कर्तुम् to do आयाति comes तदा then धीरः wise one ऋजुः (सन्) freely तत् that कुरुते does हि

for तस्य his चेष्टा action बालवत् like that of a child (भवति is).

49. The wise one does freely[1] whatever comes to be done, whether[2] good or evil; for his actions are like those of a child.

[1] *Freely*—being free from the sense of egoism.

[2] *Whether etc.*—The wise one is devoid of the idea of 'doer' and purposiveness, which determines one's ethical conduct. His actions therefore transcend all ethical implications.

स्वातन्त्र्यात् सुखमाप्नोति स्वातन्त्र्याल्लभते परम् ।
स्वातन्त्र्यान्निर्वृतिं गच्छेत् स्वातन्त्र्यात् परमं पदम् ॥ ५० ॥

(जनः One) स्वातन्त्र्यात् from freedom सुखम् happiness आप्नोति attains स्वातन्त्र्यात् from freedom परम् the highest लभते attains स्वातन्त्र्यात् from freedom निर्वृतिं tranquillity गच्छेत् attains स्वातन्त्र्यात् from freedom परमं Supreme पदम् State (गच्छेत् attains).

50. Through freedom one attains to happiness, through freedom to the highest, through freedom to tranquillity, and through freedom to the Supreme State.

अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।
तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥ ५१ ॥

यदा When (कश्चित् one) स्वात्मनः of one's own self अकर्तृत्वम् that one is not the doer अभोक्तृत्वं that one is not the enjoyer मन्यते perceives तदा then समस्ताः all चित्तवृत्तयः modifications of the mind क्षीणाः destroyed भवन्ति become.

51. All the modifications of the mind are destroyed when a man realizes that he himself is neither the doer nor the enjoyer.

उच्छृङ्खलाप्यकृतिका स्थितिर्धीरस्य राजते ।
न तु सस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥ ५२ ॥

धीरस्य Of the wise one अकृतिका inartificial स्थितिः life उच्छृङ्खला unrestricted अपि though राजते shines सस्पृहचित्तस्य whose mind is attached मूढस्य of the deluded person कृत्रिमा feigned शान्तिः calmness तु but न not (राजते shines).

52. The conduct of the wise one, which is unrestricted by motive, shines, being free from pretence; but not the affected calmness of the deluded person whose mind is attached.

The idea is this: Generally speaking, when we restrain our conduct and appear calm, we do so with a motive. We want to give the impression that our thought and feeling correspond with the appearance of our actions. This is insincerity and pretence and is assumed by one who is ignorant. It is the pretended calmness of an attached mind. This attitude is the greatest enemy of spiritual unfoldment, and creates more and more bondages. The wise one, however, is completely free from attachment. His actions are absolutely free from egoism and are therefore motiveless. They transcend all limitations.

विलसन्ति महाभोगैर्विशन्ति गिरिगह्वरान् ।
निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥ ५३ ॥

निरस्तकल्पनाः Who are free from mental projections अबद्धाः unbound मुक्तबुद्धयः of unfettered intellect धीराः the

wise (कदाचित् sometimes) महाभोगैः with great enjoyments विलसन्ति sport (कदाचित् sometimes) गिरिगह्वरान् caves of mountain विशन्ति enter.

53. The wise who are free from mental projections, unbound, and of unfettered[1] intellect, sometimes sport in the midst of great enjoyments, and sometimes retire into mountain caves.

[1] *Unfettered*—by egoism.

The wise one remains the same and unaffected under all conditions. He lives, moves, and has his being in the Self alone, guided only by *prārabdha*.

श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियम् ।
दृष्ट्वा सम्पूज्य धीरस्य न कापि हृदि वासना ॥ ५४ ॥

श्रोत्रियं One versed in the Vedas देवतां god तीर्थम् holy place सम्पूज्य honouring अङ्गनां woman भूपतिं king प्रियं beloved one दृष्ट्वा seeing धीरस्य of the wise one हृदि in the heart का अपि any वासना desire न not (जायते springs).

54. No[1] desire whatsoever springs in the heart of the wise one on honouring a man versed in sacred learning, a god, or a holy place, or on seeing a woman, a king, or a beloved one.

[1] *No etc.*—Because he sees the Divine essence in everything and has perfect equanimity.

भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।
विहस्य धिक्कृतो योगी न याति विकृतिं मनाक् ॥ ५५ ॥

भृत्यैः By servants पुत्रैः by sons कलत्रैः by wives च (expletive) दौहित्रैः by daughter's sons गोत्रजैः by relatives

च and विहस्य ridiculing धिक्कृत: despised अपि though योगी the *yogin* मनाक् in the least विकृतिं perturbation न not याति undergoes.

55. The *yogin*[1] is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughter's sons, and other relations.

[1] *Yogin etc.*—Because he is completely free from delusion which causes attachment and aversion, which, in turn, perturb the mind.

सन्तुष्टोऽपि न सन्तुष्टः खिन्नोऽपि न च खिद्यते ।
तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥ ५६ ॥

(योगी *Yogin*) सन्तुष्ट: pleased अपि though सन्तुष्ट: pleased न not (भवति is) खिन्न: afflicted अपि though न not खिद्यते feels distressed च and तस्य his तां तां that and that आश्चर्यदशां wonderful state तादृशा: those like him एव alone जानते know.

56. Though[1] pleased he is not pleased, though pained he does not suffer any pain. Only[2] those who are like him understand his wonderful state.

[1] *Though etc.*—Pleasure and pain are different modifications of the mind and pertain to it alone. But the Self is completely unidentified with the mind. The man of Knowledge, therefore, though outwardly appearing to feel pleasure and pain, is not at all affected by them.

[2] *Only etc.*—Because his external behaviour is not very different from that of ordinary people. (Cf. Chapter XIV, verse 4).

कर्तव्यतैव संसारो न तां पश्यन्ति सूरयः ।
शून्याकारा निराकारा निर्विकारा निरामयाः ॥ ५७ ॥

कर्तव्यता The sense of duty एव indeed संसारः world of relativity (भवति is) शून्याकाराः of the form of void निराकाराः formless निर्विकाराः immutable निरामयाः untainted सूरयः the wise तां that न not पश्यन्ति see.

57. The sense[1] of duty, indeed, is the world of relativity. It is transcended by the wise one who realizes himself as all-pervasive, formless, immutable, and untainted.

[1] *Sense etc.*—It is from the sense of the reality of the world, and from attachment to worldly objects, that the sense of duty arises. This binds us more and more to the world, and thus subjects us to the round of birth and rebirth. (See also verse 3, note 1, of this chapter.)

अकुर्वन्नपि संक्षोभात् व्यग्रः सर्वत्र मूढधीः।
कुर्वन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥ ५८ ॥

मूढधीः One of dull intellect अकुर्वन् without doing anything अपि even संक्षोभात् owing to distraction सर्वत्र at all times व्यग्रः agitated (भवति is) कुशलः the skilful one तु but हि surely कृत्यानि duties कुर्वन् doing अपि even निराकुलः unperturbed (भवति is).

58. One of dull intellect, even without doing anything, is ever agitated by distraction; but the skilful one, even doing his duties, is verily unperturbed.[1]

[1] *Unperturbed*—Because his mind is ever calm and tranquil, even in the midst of activities, owing to the absence of any egoistic feeling which alone is the source of distraction.

सुखमास्ते सुखं शेते सुखमायाति याति च ।
सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥ ५९ ॥

व्यवहारे In practical life अपि even शान्तधीः even-minded (ज्ञानी the wise one) सुखम् happily आस्ते sits सुखं happily शेते sleeps सुखम् happily आयाति comes याति goes च and सुखं happily वक्ति speaks सुखं happily भुङ्क्ते eats.

59. With perfect equanimity, even[1] in practical life, the wise one sits happily, sleeps happily, moves happily, speaks happily, and eats happily.

[1] *Even etc.*—For the liberated one fictitious differentiation between existence in the Self and existence in the world completely vanishes. Life becomes one without bifurcation. He ever lives in the Self alone. Unidentified with the senses and unattached to sense-objects, he is in the world but not of the world, merely appearing to perform all the functions of the senses.

स्वभावाद्यस्य नैवार्तिर्लोकवद्व्यवहारिणः ।
महाह्रद इवाक्षोभ्यो गतक्लेशः सुशोभते ॥ ६० ॥

व्यवहारिणः Acting (अपि even) स्वभावात् एव by virtue of the realization of his own self यस्य whose लोकवत् like ordinary people आर्तिः distress न not (भवति is सः he) गतक्लेशः with sorrows gone महाह्रदः vast lake इव like अक्षोभ्यः unagitated सुशोभते shines.

60. Whoever, by virtue of the realization of his own self, does not feel distressed even in practical life like ordinary people, and remains unagitated like a vast lake, with all his sorrows gone—he shines.

निवृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।
प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥ ६१ ॥

मूढस्य Of the deluded one निवृत्तिः inaction अपि even प्रवृत्तिः action उपजायते becomes धीरस्य of the wise one प्रवृत्तिः action अपि even निवृत्तिफलभागिनी sharing in the fruit of inaction (भवति is).

61. With the deluded, even inaction[1] becomes action; and with the wise, even action[2] results in the fruit of inaction.

[1] *Inaction etc.*—Because the deluded one, though outwardly inactive, is inwardly most active as his sense of egoism has not been destroyed.

[2] *Action etc.*—Because the wise one, though he may be outwardly active, is inwardly completely inactive, inasmuch as he is not identified with his body and senses through which all actions are performed.

परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते ।
देहे विगलिताशस्य क्व रागः क्व विरागता ॥ ६२ ॥

मूढस्य Of the deluded one परिग्रहेषु in possessions वैराग्यं aversion प्रायः often दृश्यते is seen देहे in body विगलिताशस्य of one whose attachment has vanished क्व where रागः attachment क्व where विरागता aversion.

62. The deluded[1] one often shows aversion[2] to his possessions.[3] Where[4] is attachment, where is aversion for him whose love for the body has vanished?

[1] *Deluded*—who identifies himself with his body and is therefore attached to it.

[2] *Aversion*—For the worldly man aversion is occasioned by satiety, as one overfed feels aversion for food. But this is for the time being, as appetite soon returns.

[3] *Possessions*—which are the necessary concomitants of attachment to the body.

[4] *Where etc.*—Because both attachment and aversion are born of the body idea.

भावनाभावनासक्ता दृष्टिर्मूढस्य सर्वदा ।
भाव्यभावनया सा तु स्वस्थस्यादृष्टिरूपिणी ॥ ६३ ॥

मूढस्य Of the deluded one दृष्टिः consciousness सर्वदा always भावनाभावनासक्ता attached to thinking and not-thinking (भवति is) स्वस्थस्य of one established in the Self तु but सा that भाव्यभावनया engaged in thinking the thinkable अदृष्टिरूपिणी of the nature of unconsciousness (भवति is).

63. The consciousness of the deluded one is always[1] attached to thinking and not-thinking. But the consciousness of the wise one, though attended with thinking the thinkable, is of[2] the nature of unconsciousness.

[1] *Always etc.*—Because he identifies himself with the mind—the instrument of thinking, and thinks of the objects of thought as real.

[2] *Of etc.*—Because the wise one is free from egoism and knows the objects of thought to be unreal. His consciousness is free from such dualities as things known and acts of knowing. He is established in Pure Consciousness, the Self.

सर्वारम्भेषु निष्कामो यश्चरेद्बालवन्मुनिः ।
न लेपस्तस्य शुद्धस्य क्रियमाणेऽपि कर्मणि ॥ ६४ ॥

यः मुनिः The wise one who सर्वारम्भेषु in all actions निष्कामः unattached (सन् being) बालवत् like a child चरति moves शुद्धस्य pure तस्य of him क्रियमाणे which is being done कर्मणि to work अपि even लेपः attachment न not (भवति is).

64. The wise one who has no motive in all his actions, who moves like a child and is pure, has no attachment even to the work that is being done by him.

स एव धन्य आत्मज्ञः सर्वभावेषु यः समः ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन्निस्तर्षमानसः ॥ ६५ ॥

सः That आत्मज्ञः knower of the Self धन्यः blessed एव indeed यः who निस्तर्षमानसः having transcended the mind पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating (अपि even) सर्वभावेषु in all conditions समः same.

65. Blessed indeed is that knower of the Self who[1] has transcended the mind, and who, even though seeing, hearing, touching, smelling, or eating, is the same under all conditions.

[1] *Who etc.*—literally, whose mind is free from thirst and craving.

क्व संसारः क्व चाभासः क्व साध्यं क्व च साधनम् ।
आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥ ६६ ॥

आकाशस्य इव Like the firmament सर्वदा ever निर्विकल्पस्य changeless धीरस्य of the wise one क्व where संसारः

world क्व where च (expletive) आभासः appearance क्व where साध्यं end क्व where च and साधनम् means.

66. Where is the world and where its appearance, where is the end[1] and where the means,[2] for the wise one who is ever changeless like the firmament?

[1] *End*—liberation.
[2] *Means*—spiritual practices.

The man of Knowledge sees nothing but himself outside and inside. To him nothing but the Self exists. He has therefore nothing to attain and consequently no occasion for spiritual practices, the means to Self-realization.

स जयत्यर्थसंन्यासी पूर्णस्वरसविग्रहः ।
अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥ ६७ ॥

यस्य Whose अनवच्छिन्ने in the unconditioned अकृत्रिमः spontaneous समाधिः absorption वर्तते is सः that अर्थसंन्यासी free from all desires पूर्णस्वरसविग्रहः who is the perfect embodiment of bliss which is his own nature जयति is glorious.

67. Glorious is he who is free from all desires, who is the perfect embodiment of bliss which is his own nature, and who is spontaneously absorbed in the unconditioned Self.

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।
भोगमोक्षनिराकांक्षी सदा सर्वत्र नीरसः ॥ ६८ ॥

अत्र Here बहुना much उक्तेन by saying किम् what need ज्ञाततत्त्वः who has known the Truth महाशयः the

great-souled one भोगमोक्षनिराकांक्षी free from the desire of enjoyment and liberation सदा at all times सर्वत्र in all places नीरस: devoid of attachment (भवति is).

68. In short, the great-souled one who has realized the Truth is free from the desire for enjoyment and liberation and is devoid of all attachment at all times and in all places.

महदादि जगद्द्वैतं नाममात्रविजृम्भितम्।
विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥ ६९ ॥

नाममात्रविजृम्भितम् Manifested through mere name महदादि beginning with *mahat* जगद्द्वैतं the phenomenal existence विहाय renouncing शुद्धबोधस्य of one who is Pure Consciousness कृत्यम् to be done किं what अवशिष्यते remains.

69. What remains to be done by one who is Pure Consciousness? He has renounced phenomenal[1] existence which begins with *mahat* and is manifested[2] through mere name.

[1] *Phenomenal etc.*—According to the Sāṁkhya philosophy, *Prakṛti* (the undifferentiated) is the primal cause of this universe. Out of *Prakṛti* evolves *mahat* (cosmic intelligence) from which *ahaṁkāra* (egoism) proceeds, and from that again mind, the five organs of the senses, the five organs of action, and the five *tanmātras* (fine elements) arise. The five *tanmātras* produce five *mahābhūtas* (gross elements) which make up this gross material universe.

[2] *Manifested etc.*—As such, the phenomenal universe is unreal and illusory. It is superimposed through ignorance on the Self which is the indivisible, infinite One, and is the basis of all apparent manifoldness.

The wise one ever remains unidentified with the world and free from the false consciousness of duties.

भ्रमभूतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी ।
अलक्ष्यस्फुरणः शुद्धः स्वभावेनैव शाम्यति ॥ ७० ॥

इदं This सर्वं all भ्रमभूतम् produced from illusion किञ्चित् anything न not अस्ति exists इति this निश्चयी knowing for certain अलक्ष्यस्फुरणः to whom the imperceptible is revealed शुद्धः the pure one स्वभावेन by nature एव indeed शाम्यति enjoys peace.

70. The pure[1] one knows for certain that this universe is the product of illusion and that nothing exists. The Imperceptible[2] Self is revealed to him, and he naturally[3] enjoys peace.

[1] *Pure*—free from ignorance.

[2] *Imperceptible etc.*—The Self is beyond the mind and the senses. It cannot be objectified. Nothing can perceive It; but It is self-luminous. Though unknowable, It is known to itself by itself.

[3] *Naturally*—Because bliss and peace are the very essence of his true nature.

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।
क्व विधिः क्व च वैराग्यं क्व त्यागः क्व शमोऽपि वा ॥ ७१ ॥

शुद्धस्फुरणरूपस्य Of the nature of Pure Effulgence दृश्यभावम् the objective reality अपश्यतः not seeing (जनस्य of one) विधिः rule of conduct क्व where वैराग्यं dispassion च and क्व where त्यागः renunciation क्व where शमः restraint of the senses अपि also वा or क्व where.

71. Rule of conduct, dispassion, renunciation, and restraint of the senses—what are all these to one who is of the nature of Pure Effulgence and who does not perceive any objective reality?

स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः ।
क्व बन्धः क्व च वा मोक्षः क्व हर्षः क्व विषादिता ॥ ७२ ॥

अनन्तरूपेण As the Infinite स्फुरतः shining प्रकृतिं relative existence च and न not पश्यतः seeing (जनस्य of one) क्व where बन्धः bondage क्व where च and मोक्षः liberation क्व where हर्षः joy क्व where वा or विषादिता sorrow.

72. Where is bondage or liberation, joy or sorrow for one who shines as the Infinite and does not perceive relative existence?

बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते ।
निर्ममो निरहङ्कारो निष्कामः शोभते बुधः ॥ ७३ ॥

बुद्धिपर्यन्तसंसारे In the world existing until Self-knowledge मायामात्रं mere illusion विवर्तते prevails बुधः the wise one निर्ममः devoid of 'mine-ness' निरहङ्कारः devoid of 'I-ness' निष्कामः free from attachment शोभते excels.

73. Only the illusion of the world prevails. The reality of the world vanishes with the knowledge of the Self. The wise one lives without the feeling of 'I-ness' and 'mine-ness', and attachment.

अक्षयं गतसन्तापमात्मानं पश्यतो मुनेः ।
क्व विद्या च क्व वा विश्वं क्व देहोऽहं ममेति वा ॥ ७४ ॥

अक्षयं Imperishable गतसन्तापम् free from grief आत्मानं Self पश्यतः seeing मुनेः of the wise one क्व where विद्या knowledge क्व where च and विश्वं universe क्व where वा or अहं देहः I am the body मम (देहः) the body is mine वा or इति (expletive).

74. To the wise one who perceives the Self as imperishable and free from grief, where is knowledge and where is the universe? Where is the feeling 'I am the body' or 'the body is mine'?

निरोधादीनि कर्माणि जहाति जडधीर्यदि ।
मनोरथान् प्रलापांश्च कर्तुमाप्नोत्यतत्क्षणात् ॥ ७५ ॥

यदि If जडधीः one of dull intellect निरोधादीनि control etc. कर्माणि practices जहाति gives up (तर्हि then) अतत्क्षणात् from that very moment मनोरथान् desires प्रलापान् fancies च and कर्तुं to do आप्नोति begins.

75. No sooner does the man of dull intellect give up such practices as mind-control than he becomes a prey to desires and fancies.

It has been said repeatedly that the man of Self-knowledge is completely devoid of dual consciousness caused by ignorance and, consequently, of all efforts to control the senses. The idea expressed here is that for the ignorant person also, persisting as he does in the dual vision, practices of control are of little avail, since as soon as there is a lapse in his practices, he is dragged down to the mire of desires.

The implication is that Self-knowledge is not a thing to be attained by practices of control. It already is and has to be realized as such.

मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढताम् ।
निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः ॥ ७६ ॥

मन्दः The dull one तत् that वस्तु Reality श्रुत्वा hearing अपि even विमूढताम् delusion न not जहाति gives up यत्नात् through effort बहिः externally निर्विकल्पः with mental actions suppressed (अपि though) अन्तः internally विषय-लालसः craving for sense-objects (भवति is).

76. Even hearing the Truth, the man[1] of dull intellect does not give up his delusion. Though,[2] through suppression, he appears devoid of mental activity, a craving for sense-objects lurks within him.

[1] *Man etc.*—Because delusion vanishes only with Self-knowledge.

[2] *Though etc.*—Because one can get rid of desire only through Self-knowledge and not by suppression.

ज्ञानाद्गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत् ।
नाप्नोत्यवसरं कर्तुं वक्तुमेव न किञ्चन ॥ ७७ ॥

यः Who ज्ञानात् owing to Knowledge गलितकर्मा whose work has dropped (सः he) लोकदृष्ट्या in the sight of the people कर्मकृत् doing work अपि even किञ्चन anything कर्तुं to do न not वक्तुम् to say एव even न not अवसरं opportunity आप्नोति gets.

77. He whose work has ceased with the dawn of Knowledge does not find an opportunity to do or say anything, even though in ordinary people's eyes he is doing work.

The idea is that true inaction is not the cessation of physical activity, but the doer's freedom from the conceit of 'I am the doer'.

क्व तमः क्व प्रकाशो वा हानं क्व च न किञ्चन ।
निर्विकारस्य धीरस्य निरातङ्कस्य सर्वदा ॥ ७८ ॥

सर्वदा Ever निर्विकारस्य immutable निरातङ्कस्य fearless धीरस्य of the wise one क्व where तमः darkness क्व where वा or प्रकाशः light क्व where हानं loss किञ्चन anything च and न not (भवति is).

78. For the wise one who is ever immutable and fearless, where[1] is there darkness, where light? Where, moreover, is there any loss? There is nothing whatsoever.

[1] *Where etc.*—Darkness, light, and other sensuous objects are possible only in the domain of duality, but not where there is but One, the unchanging Self.

क्व धैर्यं क्व विवेकित्वं क्व निरातङ्कतापि वा ।
अनिर्वाच्यस्वभावस्य निःस्वभावस्य योगिनः ॥ ७९ ॥

अनिर्वाच्यस्वभावस्य Of indescribable nature निःस्वभावस्य impersonal योगिनः of the *yogin* क्व where धैर्यं patience क्व where विवेकित्वं discrimination क्व where निरातङ्कता fearlessness अपि even वा or.

79. Where is patience, where is discrimination, and where, even, is fearlessness for the *yogin* who is impersonal and of indescribable nature?

न स्वर्गो नैव नरको जीवन्मुक्तिर्न चैव हि ।
बहुनात्र किमुक्तेन योगदृष्ट्या न किञ्चन ॥ ८० ॥

स्वर्ग: Heaven न not नरक: hell एव also न not जीवन्मुक्ति: liberation while alive एव even च and न not हि surely अत्र here किम् what need बहुना much उक्तेन by saying योगदृष्ट्या in *yogic* vision किञ्चन anything न not (विद्यते exists).

80. There is no heaven, and there is no hell; there is not even liberation-in-life. In short, nothing[1] exists in *yogic* consciousness.

[1] *Nothing*—nothing but the Self.

नैव प्रार्थयते लाभं नालाभेनानुशोचति ।
धीरस्य शीतलं चित्तममृतेनैव पूरितम् ॥ ८१ ॥

(सः He) लाभं gain न not प्रार्थयते longs for एव surely अलाभेन at non-attainment न not अनुशोचति grieves धीरस्य of the wise one शीतलं cool चित्तम् mind अमृतेन with nectar एव verily पूरितम् filled.

81. The wise one neither longs for gain nor grieves at non-attainment. His cool mind is verily filled with nectar.[1]

[1] *Nectar*—of Supreme Bliss.

न शान्तं स्तौति निष्कामो न दुष्टमपि निन्दति ।
समदुःखसुखस्तृप्तः किञ्चित् कृत्यं न पश्यति ॥ ८२ ॥

निष्काम: One who is free from desire शान्तं one who is calm न not स्तौति praises दुष्टम् one who is wicked अपि even न not निन्दति blames तृप्त: contented समदुःखसुख: same in happiness and misery (सः he) कृत्यं to be done किञ्चित् anything न not पश्यति sees.

82. The desireless one neither praises the calm nor blames even the wicked. Contented and the same in happiness and misery, he finds nothing to be done.

धीरो न द्वेष्टि संसारमात्मानं न दिदृक्षति ।
हर्षामर्षविनिर्मुक्तो न मृतो न च जीवति ॥ ८३ ॥

धीरः The wise one संसारम् the round of birth and rebirth न not द्वेष्टि hates आत्मानं the Self न not दिदृक्षति wishes to perceive हर्षामर्षविनिर्मुक्तः free from joy and sorrow (सः he) न not मृतः dead न not जीवति lives च and.

83. This wise one neither[1] abhors birth and rebirth nor wishes to perceive the Self. Free from joy and sorrow, he is neither[2] dead nor alive.

[1] *Neither etc.*—The need for liberation is consequent upon the idea of metempsychosis. Being the Self already, the wise one has neither metempsychosis nor liberation. Therefore he neither shrinks from the one nor craves the other.

[2] *Neither etc.*—Life and death imply change. The Self being changeless and eternal, the man of Self-knowledge has neither.

निःस्नेहः पुत्रदारादौ निष्कामो विषयेषु च ।
निश्चिन्तः स्वशरीरेऽपि निराशः शोभते बुधः ॥ ८४ ॥

पुत्रदारादौ In son, wife, and others निःस्नेहः free from attachment विषयेषु in sense-objects च and निष्कामः free from desire स्वशरीरे for his own body अपि even निश्चिन्तः

free from care निराश: free from expectation बुध: the wise one शोभते lives in glory.

84. Glorious is the life of the wise one, free from expectation, free from attachment for children, wife, and others, free from desire for the objects of the senses, and free from the care of even his own body.

तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः ।
स्वच्छन्दं चरतो देशान्यत्रास्तमितशायिनः ॥ ८५ ॥

यथापतितवर्तिन: Who lives on whatever happens to come to him देशान् countries स्वच्छन्दं at pleasure चरत: wandering यत्रास्तमितशायिन: resting wherever the sun sets धीरस्य of the wise one सर्वत्र everywhere तुष्टि: contentment (भवति is).

85. Contentment ever dwells in the heart of the wise one who lives on whatever happens to come to him, and who wanders about at pleasure, resting wherever he is when the sun sets.

पततूदेतु वा देहो नास्य चिन्ता महात्मनः ।
स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः ॥ ८६ ॥

देह: The body पततु may drop down उदेतु may rise वा or अस्य this स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृते: who has completely transcended birth and rebirth owing to his repose on the foundation of his own being महात्मन: of the great-souled one चिन्ता care न not (भवति is).

86. Reposing[1] on the foundation of his own

being, and completely transcending birth and rebirth, the great-souled one does not care whether his body dies or is born.

[1] *Reposing etc.*—The body, mind, and the entire world are superimposed on the Self. Changes in them, therefore, do not affect the man of Self-knowledge.

अकिञ्चनः कामचारो निर्द्वन्द्वश्छिन्नसंशयः ।
असक्तः सर्वभावेषु केवलो रमते बुधः ॥ ८७ ॥

अकिञ्चनः Without any possession कामचारः moving at pleasure निर्द्वन्द्वः free from the pairs of opposites छिन्नसंशयः whose doubts have been rent asunder सर्वभावेषु in all things असक्तः unattached केवलः alone बुधः the wise one रमते rejoices.

87. Blessed is the wise one who stands alone,[1] who is attached to nothing, who is without[2] any possession, who moves freely and at pleasure, who is free from the pairs of opposites, and whose doubts have been rent asunder.

[1] *Alone*—aloof, as witness.
[2] *Without etc.*—The Self being One without a second, the man of Knowledge has nothing else to possess.

निर्ममः शोभते धीरः समलोष्टाश्मकाञ्चनः ।
सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः ॥ ८८ ॥

निर्ममः Devoid of the feeling of 'mine' समलोष्टाश्मकाञ्चनः to whom earth, stone or gold is the same सुभिन्नहृदयग्रन्थिः the knots of whose heart have been completely severed विनिर्धूतरजस्तमः who has been purged of *rajas* and *tamas* धीरः the wise one शोभते excels.

88. Glorious is the wise one who is devoid of the feeling of 'mine', to whom earth, a stone, and gold are all the same, the knots of whose heart have been rent asunder, and who has been purged[1] of *rajas* and *tamas*.

[1] *Purged etc.*—*Sattva*, *rajas*, and *tamas* are the three constituents of *Prakṛti*. The whole of internal and external nature is composed of them. *Sattva* is the principle of knowledge and delight. *Rajas* is the principle of motivity and pain. *Tamas* is the principle of inertia and ignorance. When *rajas* and *tamas* prevail in the mind, it cannot perceive the true nature of the Self. *Sattva* alone can reflect the self-effulgent Ātman. So the mind must be purged of *rajas* and *tamas* before the glory of Ātman may manifest.

सर्वत्रानवधानस्य न किञ्चिद्वासना हृदि ।
मुक्तात्मनो वितृप्तस्य तुलना केन जायते ॥ ८९ ॥

(यस्य Whose) हृदि in the heart किञ्चित् any वासना desire न not (अस्ति is तस्य that) सर्वत्रानवधानस्य indifferent to all objects वितृप्तस्य contented मुक्तात्मनः of the liberated soul केन with whom तुलना comparison जायते is.

89. Who is there to stand comparison with the liberated soul who has no desire whatsoever at heart, who is contented and indifferent to everything?

जानन्नपि न जानाति पश्यन्नपि न पश्यति ।
ब्रुवन्नपि न च ब्रूते कोऽन्यो निर्वासनादृते ॥ ९० ॥

निर्वासनात् ऋते Except the desireless one अन्यः other कः who जानन् knowing अपि even न not जानाति knows

पश्यन् seeing अपि even न not पश्यति sees ब्रुवन् speaking अपि even न not ब्रूते speaks च and.

90. Who but the desireless one knows not though knowing, sees not though seeing, and speaks not though speaking?

भिक्षुर्वा भूपतिर्वापि यो निष्कामः स शोभते ।
भावेषु गलिता यस्य शोभनाशोभना मतिः ॥ ९१ ॥

यस्य Whose भावेषु at things शोभनाशोभना good and evil मतिः view गलिता dropped यः who निष्कामः unattached सः he भिक्षुः mendicant वा (expletive) भूपतिः king वा or अपि (expletive) शोभते excels.

91. Be he a mendicant or a king, he excels who is unattached and whose[1] view of things has been freed from the sense of good and evil.

[1] *Whose etc.*—Because he finds nothing but the Self existing in all, good and evil.

क्व स्वाच्छन्द्यं क्व सङ्कोचः क्व वा तत्त्वविनिश्चयः ।
निर्व्याजार्जवभूतस्य चरितार्थस्य योगिनः ॥ ९२ ॥

निर्व्याजार्जवभूतस्य Who is the embodiment of guileless sincerity चरितार्थस्य who has attained his desired end योगिनः of the *yogin* स्वाच्छन्द्यं wantonness क्व where सङ्कोचः restraint क्व where तत्त्वविनिश्चयः determination of Truth वा or क्व where.

92. Where[1] is wantonness, where is restraint, and where[2] is determination of Truth for the *yogin* whose life's object has been fulfilled and who is the embodiment of guileless sincerity?

[1] *Where etc.*—The idea of 'doer' and purposiveness determines one's ethical conduct. Being established in the Self, the One without a second, the *yogin* is devoid of both. His actions, therefore, transcend all ethical implications.

[2] *Where etc.*—Determination of Truth loses its relevance when Truth stands self-revealed as one's Ātman.

आत्मविश्रान्तितृप्तेन निराशेन गतार्तिना ।
अन्तर्यदनुभूयेत तत्कथं कस्य कथ्यते ॥ ९३ ॥

आत्मविश्रान्तितृप्तेन Who is contented with repose in the Self निराशेन desireless गतार्तिना whose sorrow is over (जनेन by one) अन्तः within यत् which अनुभूयेत is experienced तत् that कथं how कस्य to whom कथ्यते can be said.

93. How[1] and to whom can be described what is experienced within by one who is desireless, whose sorrow is destroyed, and who is contented with repose in the Self?

[1] *How etc.*—Because the Self is beyond mind and speech.

सुप्तोऽपि न सुषुप्तौ च स्वप्नेऽपि शयितो न च ।
जागरेऽपि न जागर्ति धीरस्तृप्तः पदे पदे ॥ ९४ ॥

सुषुप्तौ In sound sleep अपि even न not सुप्तः asleep च (expletive) स्वप्ने in dream अपि even च and न not शयितः lying जागरे in waking state अपि even न not जागर्ति is awake धीरः the wise one पदे पदे under all conditions तृप्तः contented.

94. Not[1] asleep, even when sleeping soundly; not lying down, even when dreaming; and not awake, even in the waking state; such is the wise one who is contented under all conditions.

[1] *Not etc.*—Sleep, dreaming, and wakefulness, the three states of mind, are illumined by the changeless Self which stands as the eternal Witness. He who has become established in the Self, therefore, remains unaffected by these states of mind.

ज्ञः सचिन्तोऽपि निश्चिन्तः सेन्द्रियोऽपि निरिन्द्रियः ।
सुबुद्धिरपि निर्बुद्धिः साहङ्कारोऽनहंकृतिः ॥ ९५ ॥

ज्ञः The man of Knowledge सचिन्तः engaged in thought अपि though निश्चिन्तः devoid of thought सेन्द्रियः possessed of the organs of sense अपि though निरिन्द्रियः devoid of the organs of sense सुबुद्धिः possessed of intelligence अपि though निर्बुद्धिः devoid of intelligence साहङ्कारः possessed of egoism (अपि though) अनहंकृतिः devoid of egoism.

95. The man of Knowledge is devoid of thought, even when he is engaged in thought; he is devoid of the sense-organs, even though he has them; he is devoid of intelligence, even though endowed with it; and he is devoid of the sense of ego, even though possessed of it.

Dwelling ever in the transcendence of Pure Consciousness, the man of Self-knowledge is *ipso facto* unidentified with the mind and the senses, though he may appear to behave like an ordinary man.

न सुखी न च वा दुःखी न विरक्तो न सङ्गवान् ।
न मुमुक्षुर्न वा मुक्तो न किञ्चिन्न च किञ्चन ॥ ९६ ॥

(ज्ञः The wise one) सुखी happy न not दुःखी miserable च and न not विरक्तः unattached न not सङ्गवान् attached वा or न not मुमुक्षुः aspirant for liberation न not मुक्तः liberated वा or न not किञ्चित् something न not किञ्चन anything च and न not.

96. The man of Knowledge is neither[1] happy nor miserable, neither attached nor unattached, neither liberated nor an aspirant for liberation; he is neither this nor that.

[1] *Neither etc.*—Happiness, misery, liberation, bondage, and other such attributes can never be predicated of the Self which is One, indescribable, and eternally free.

विक्षेपेऽपि न विक्षिप्तः समाधौ न समाधिमान् ।
जाड्येऽपि न जडो धन्यः पाण्डित्येऽपि न पण्डितः ॥९७॥

धन्यः The blessed one विक्षेपे in distraction अपि even विक्षिप्तः distracted न not समाधौ in meditation (अपि even) समाधिमान् meditative न not जाड्ये in dullness अपि even जडः dull न not पाण्डित्ये in learning अपि even पण्डितः learned न not.

97. The blessed one is not distracted even in distraction; he is not meditative even in meditation; he is not dull even in a state of dullness; and he is not learned even though possessed of learning.

The man of Knowledge is other than what he appears to be. He realizes the Self as distinct from his body and mind, and stands aloof as Pure Consciousness. He is unconcerned with all mental operations, not to speak of the physical.

मुक्तो यथास्थितिस्वस्थः कृतकर्तव्यनिर्वृतः ।
समः सर्वत्र वैतृष्ण्यान्न स्मरत्यकृतं कृतम् ॥ ९८ ॥

यथास्थितिस्वस्थः Abiding in the Self in all conditions कृतकर्तव्यनिर्वृतः free from the idea of action and of duty सर्वत्र everywhere समः same मुक्तः liberated one वैतृष्ण्यात् owing to desirelessness अकृतं what has not been done कृतम् what has been done न not स्मरति reflects upon.

98. The liberated one who abides in the Self under all conditions, who is free from the idea of action and of duty, and who is the same everywhere, does[1] not, owing to desirelessness, reflect upon what he has or has not done.

[1] *Does etc.*—The ego and its offspring, desire, precede all sense of action and duty. Being completely free from them, the liberated soul remains ever unconcerned with all his actions, past, present, and future.

न प्रीयते वन्द्यमानो निन्द्यमानो न कुप्यति ।
नैवोद्विजति मरणे जीवने नाभिनन्दति ॥ ९९ ॥

(ज्ञानी The wise one) वन्द्यमानः praised न not प्रीयते is pleased निन्द्यमानः blamed न not कुप्यति is annoyed जीवने in life न not अभिनन्दति rejoices मरणे at death न not उद्विजति fears एव surely.

99. Praised,[1] the wise one does not feel pleased; and blamed, he does not feel annoyed. He neither rejoices in life, nor fears death.

[1] *Praised etc.*—Being ever identified with the Absolute Self, One without a second, there can be for him no praiser and no praise, no blamer and no blame; and neither life nor death.

न धावति जनाकीर्णं नारण्यमुपशान्तधीः ।
यथातथा यत्रतत्र सम एवावतिष्ठते ॥ १०० ॥

उपशान्तधीः The man whose mind is calm जनाकीर्णं crowded place न not धावति runs after अरण्यम् forest (अपि even) न not (धावति runs after सः he) यथातथा in any way यत्रतत्र anywhere समः same एव verily अवतिष्ठते lives.

100. The tranquil-minded one seeks neither the crowded place nor the wilderness. He remains the same[1] under any conditions and in any place.

[1] *Same etc.*—being established in Self-knowledge and enjoying the infinite bliss of his own nature.

CHAPTER XIX

REPOSE IN THE SELF

जनक उवाच ।

तत्त्वविज्ञानसन्दंशमादाय हृदयोदरात् ।
नानाविधपरामर्शशल्योद्धारः कृतो मया ॥ १ ॥

जनकः Janaka उवाच said:

मया By me तत्त्वविज्ञानसन्दंशम् the pincers of the knowledge of Truth आदाय taking हृदयोदरात् from the inmost recesses of my heart नानाविधपरामर्शशल्योद्धारः the extraction of the thorn of the different judgements कृतः is done.

Janaka said:

1. I have extracted from the inmost recesses of my heart the thorn[1] of different opinions, using the pincers of the knowledge of Truth.

Janaka, the disciple, having heard about the bliss of the Self and realized it, now recounts in the following eight verses, for the satisfaction of his Guru, his own repose in the Self.

[1] *Thorn etc.*—Doubts and varying opinions are always a great obstacle to the vision of Truth, causing extreme anguish to the aspiring soul. Just as a thorn is extracted by means of a pair of pincers, so the thorn of doubts and varying opinions can be removed by the light of Knowledge transmitted by a true seer.

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।
क्व द्वैतं क्व च वाऽद्वैतं स्वमहिम्नि स्थितस्य मे ॥ २ ॥

स्वमहिम्नि In my own glory स्थितस्य abiding मे my धर्मः meritorious works क्व where कामः sense enjoyment च and क्व where अर्थः prosperity च and क्व where विवेकिता discrimination वा or क्व where द्वैतं duality क्व where अद्वैतं non-duality च and क्व where वा (expletive).

2. Where is *dharma*, where is *kāma*, where is *artha*? Where, too, is discrimination, where is duality, and where, even, is non-duality for me who abide in my own glory?

क्व भूतं क्व भविष्यद्वा वर्तमानमपि क्व वा ।
क्व देशः क्व च वा नित्यं स्वमहिम्नि स्थितस्य मे ॥ ३ ॥

स्वमहिम्नि स्थितस्य मे For me abiding in my own glory भूतं past क्व where भविष्यत् future वा or क्व where वर्तमानम् present अपि even वा or क्व where देशः space वा or क्व where नित्यं eternity च and क्व where.

3. Where is the past, where is the future, where, even, is the present? Where is space, and where, even, is eternity for me who abide in my own glory?

क्व चात्मा क्व च वानात्मा क्व शुभं क्वाशुभं तथा ।
क्व चिन्ता क्व च वाचिन्ता स्वमहिम्नि स्थितस्य मे ॥ ४ ॥

स्वमहिम्नि स्थितस्य मे For me abiding in my own glory आत्मा Self च (expletive) क्व where अनात्मा not-Self च and क्व where शुभं good क्व where तथा as also अशुभं evil क्व where

चिन्ता anxiety वा or क्व where अचिन्ता non-anxiety च and क्व where वा (expletive).

4. Where is the Self and where is the non-Self, where, likewise, are good and evil, where is anxiety or non-anxiety for me who abide in my own glory?

क्व स्वप्नः क्व सुषुप्तिर्वा क्व च जागरणं तथा।
क्व तुरीयं भयं वापि स्वमहिम्नि स्थितस्य मे ॥ ५ ॥

स्वमहिम्नि स्थितस्य मे For me abiding in my own glory स्वप्नः dream क्व where सुषुप्तिः deep sleep वा or क्व where तथा as also जागरणं wakefulness क्व where तुरीयं fourth (state) च and क्व where भयं fear अपि even वा or (क्व where).

5. Where is dreaming, where is deep sleep, where is wakefulness, and where is the fourth[1] state; where, even, is fear for me who abide in my own glory?

[1] *Fourth etc.*—The word *turīya* literally means fourth. So long as ignorance prevails, the Self is conditioned by three states—wakefulness, dreaming, and deep sleep. With the dawn of Knowledge it attains the fourth state of transcendental bliss. This is said to be the fourth only with reference to the three previous states, otherwise the Absolute is beyond any relational determination.

क्व दूरं क्व समीपं वा बाह्यं क्वाभ्यन्तरं क्व वा।
क्व स्थूलं क्व च वा सूक्ष्मं स्वमहिम्नि स्थितस्य मे ॥ ६ ॥

स्वमहिम्नि स्थितस्य मे For me who abide in my own glory दूरं distance क्व where समीपं near वा or क्व where

बाह्यं exterior क्व where अभ्यन्तरं interior वा or क्व where स्थूलं gross क्व where सूक्ष्मं subtle वा or क्व where च (expletive).

6. Where is distance, where is proximity; where is exterior, where is interior; where is grossness, and where is subtlety for me who abide in my own glory?

क्व मृत्युर्जीवितं वा क्व लोकाः क्वास्य क्व लौकिकम् ।
क्व लयः क्व समाधिर्वा स्वमहिम्नि स्थितस्य मे ॥ ७ ॥

स्वमहिम्नि स्थितस्य मे For me who abide in my own glory जीवितं life क्व where मृत्युः death वा or क्व where अस्य (मम) my लोकाः worlds क्व where लौकिकम् worldly relation क्व where लयः lapse क्व where समाधिः concentration वा or क्व where.

7. Where is life or death, where are the worlds, and where are worldly relations; where is lapse,[1] and where is concentration for me who abide in my own glory?

[1] *Lapse—Laya* is the lapse of the mind into sleep without resting on the Absolute. It is one of the four obstacles to *samādhi*, the other three being *vikṣepa* (distraction), *kaṣāya* (torpidity), and *rasāsvāda* (enjoyment of *savikalpa samādhi*).

अलं त्रिवर्गकथया योगस्य कथयाप्यलम् ।
अलं विज्ञानकथया विश्रान्तस्य ममात्मनि ॥ ८ ॥

आत्मनि In Self विश्रान्तस्य reposing मम my त्रिवर्गकथया of talking about the three ends of life अलं needless

योगस्य of *yoga* कथया of talking अलम् needless विज्ञानकथया of talking about wisdom अपि even अलं needless.

8. To talk about the three ends of life is needless, to talk about *yoga* is purposeless, and even to talk about wisdom is irrelevant for me who repose in the Self.

CHAPTER XX

LIBERATION-IN-LIFE

जनक उवाच ।

क भूतानि क देहो वा केन्द्रियाणि क वा मनः ।
क शून्यं क च नैराश्यं मत्स्वरूपे निरञ्जने ॥ १ ॥

जनकः Janaka उवाच said:

निरञ्जने Taintless मत्स्वरूपे in myself भूतानि elements क्व where देहः body वा or क्व where इन्द्रियाणि organs क्व where मनः mind वा or क्व where शून्यं void क्व where नैराश्यं despair च and क्व where.

Janaka said:

1. Where are the elements, where is the body, where are the organs, and where is the mind; where is the void; where, too, is despair for me who am taintless by nature?

The disciple now describes the state of a free soul which, even while in life, follows upon repose in the Self.

क शास्त्रं कात्मविज्ञानं क वा निर्विषयं मनः ।
क तृप्तिः क वितृष्णत्वं गतद्वन्द्वस्य मे सदा ॥ २ ॥

सदा Ever गतद्वन्द्वस्य devoid of the sense of duality मे for me शास्त्रं scripture क्व where आत्मविज्ञानं Self-knowledge क्व where निर्विषयं not attached to sense-objects

मनः mind वा or क्व where तृप्तिः contentment क्व where वितृष्णत्वं desirelessness क्व where.

2. Where are the scriptures, where is knowledge of the Self, where is the mind not attached to sense-objects, where is contentment, and where is desirelessness for me who am ever devoid of the sense of duality?

क्व विद्या क्व च वाविद्या क्वाहं क्वेदं मम क्व वा।
क्व बन्धः क्व च वा मोक्षः स्वरूपस्य क्व रूपिता ॥ ३ ॥

विद्या Knowledge क्व where अविद्या ignorance च and क्व where अहं 'I' क्व where इदं 'this' वा or क्व where मम 'mine' वा or क्व where बन्धः bondage क्व where मोक्षः liberation वा or क्व where (मम) स्वरूपस्य of the nature of my self रूपिता attribute च and क्व where.

3. Where is Knowledge and where is ignorance; where is 'I', where is 'this', and where is 'mine'; where is bondage and where is liberation? Where is an attribute to the nature of my self?

क्व प्रारब्धानि कर्माणि जीवन्मुक्तिरपि क्व वा।
क्व तद्विदेहकैवल्यं निर्विशेषस्य सर्वदा ॥ ४ ॥

सर्वदा Ever निर्विशेषस्य undifferentiated (मे for me) प्रारब्धानि commenced कर्माणि actions क्व where जीवन्मुक्तिः liberation-in-life अपि even क्व where तत् that विदेहकैवल्यं liberation-at-death वा or क्व where.

4. Where are *prārabdha karmas*, where[1] is liberation-in-life, and where is even liberation-at-death for me, the ever undifferentiated?

[1] *Where etc.*—To a man of Self-knowledge liberation-in-life is a contradiction and is as much a creation of ignorance as bondage. He denies life itself; and he denies liberation altogether. Liberation presupposes bondage, but the Self is ever existent, ever unborn, ever free; It has never been born; It has never been in bondage. The idea even of liberation is consequently a serious limitation to the seeker of wisdom, for it screens him from the true nature of the Self.

The same truth applies to liberation-at-death, in which state the Self is permanently dissociated from the body. But the idea of such emancipation also presupposes the truth of body and of bondage, and therefore goes directly against the true nature of the Self. (Cf. Ch. XVIII, verse 13, notes, and verse 18, note 1).

क्व कर्ता क्व च वा भोक्ता निष्क्रियं स्फुरणं क्व वा ।
क्वापरोक्षं फलं वा क्व निःस्वभावस्य मे सदा ॥ ५ ॥

सदा Ever निःस्वभावस्य impersonal मे for me कर्ता doer क्व where भोक्ता enjoyer वा or च (expletive) क्व where निष्क्रियं cessation of activity (thinking) स्फुरणं rising of thought वा or क्व where अपरोक्षं direct knowledge क्व where फलं reflected knowledge वा or क्व where.

5. Where is the doer or the enjoyer, where is cessation of thought or the rising of thought, where is direct knowledge or reflected[1] knowledge, for me who am ever impersonal?

[1] *Reflected etc.*—Each cognition involves two factors —one is the mental modification in the form of the object and the other is the revelation of the object by consciousness reflected on that mental modification. The latter is called *phala*, reflected knowledge. This process applies only in the case of relative knowledge and not in

the case of one who ever dwells in Transcendental Consciousness.

क्व लोकः क्व मुमुक्षुर्वा क्व योगी ज्ञानवान् क्व वा।
क्व बद्धः क्व च वा मुक्तः स्वस्वरूपेऽहमद्वये ॥ ६ ॥

अहमद्वये स्वस्वरूपे For me who am non-dual in nature लोकः world क्व where मुमुक्षुः aspirant for liberation वा or क्व where योगी the contemplative man क्व where ज्ञानवान् man of Knowledge वा or क्व where बद्धः the soul in bondage क्व where मुक्तः the liberated soul वा or च (expletive) क्व where.

6. Where is the world and where is the aspirant for liberation; where is the contemplative man and where is the man of Knowledge; where is the soul in bondage and where is the liberated soul for me who am non-dual by nature?

क्व सृष्टिः क्व च संहारः क्व साध्यं क्व च साधनम्।
क्व साधकः क्व सिद्धिर्वा स्वस्वरूपेऽहमद्वये ॥ ७ ॥

अहमद्वये स्वस्वरूपे For me who am non-dual in nature सृष्टिः creation क्व where संहारः destruction च and क्व where साध्यं end क्व where साधनम् means च and क्व where साधकः seeker क्व where सिद्धिः success वा or क्व where.

7. Where are creation and destruction; where is the end and where the means; where are seeker and success for me abiding in my non-dual nature?

क्व प्रमाता प्रमाणं वा क्व प्रमेयं क्व च प्रमा।
क्व किञ्चित् क्व न किञ्चिद्वा सर्वदा विमलस्य मे ॥ ८ ॥

सर्वदा Ever विमलस्य pure मे for me प्रमाता knower क्व where प्रमाणं the means to knowledge वा or (क्व where) प्रमेयं the object of knowledge क्व where प्रमा knowledge च and क्व where किञ्चित् something क्व where न किञ्चित् nothing वा or क्व where.

8. Where is the knower, the means to knowledge, the object of knowledge, or knowledge itself; where is anything, and where is nothing for me who am ever pure?

क्व विक्षेपः क्व चैकाग्र्यं क्व निर्बोधः क्व मूढता।
क्व हर्षः क्व विषादो वा सर्वदा निष्क्रियस्य मे ॥ ९ ॥

सर्वदा Ever निष्क्रियस्य actionless मे for me विक्षेपः distraction क्व where ऐकाग्र्यं concentration च and क्व where निर्बोधः full knowledge क्व where मूढता delusion क्व where हर्षः joy क्व where विषादः sorrow वा or क्व where.

9. Where is distraction, where is concentration; where is knowledge,[1] where is delusion; where is joy and where is sorrow for me who am ever actionless?

[1] *Knowledge—Nirbodhah* usually means dullness. But here the contrast is between two opposites. Hence in the present context *nirbodhah* (*niḥśeṣeṇa bodhaḥ*) means full knowledge and keeps up the symmetry.

क्व चैष व्यवहारो वा क्व च सा परमार्थता।
क्व सुखं क्व च वा दुःखं निर्विमर्शस्य मे सदा ॥ १० ॥

सदा Ever निर्विमर्शस्य devoid of discursive thought मे for me एषः this व्यवहारः relativity च (expletive) क्व

where सा that परमार्थता transcendence वा or च (expletive) क्व where सुखं happiness क्व where दुःखं misery वा or च (expletive) क्व where.

10. Where is relativity, where is transcendence; where is happiness or misery for me who am ever beyond any discursive thought?

क्व माया क्व च संसारः क्व प्रीतिर्विरतिः क्व वा ।
क्व जीवः क्व च तद्ब्रह्म सर्वदा विमलस्य मे ॥ ११ ॥

सर्वदा Ever विमलस्य pure मे for me माया illusion क्व where संसारः world च and क्व where प्रीतिः attachment क्व where विरतिः detachment वा or क्व where जीवः *jīva* क्व where तत् that ब्रह्म Brahman च and क्व where.

11. Where is illusion, where is the world; where is attachment or detachment; where is *jīva* or Brahman for me, who am ever pure?

क्व प्रवृत्तिर्निवृत्तिर्वा क्व मुक्तिः क्व च बन्धनम् ।
कूटस्थनिर्विभागस्य स्वस्थस्य मम सर्वदा ॥ १२ ॥

सर्वदा Ever कूटस्थनिर्विभागस्य immutable and indivisible स्वस्थस्य established in the Self मम for me प्रवृत्तिः activity निवृत्तिः inactivity वा or क्व where मुक्तिः liberation क्व where बन्धनम् bondage च and क्व where.

12. Where is activity, where is inactivity; where is liberation or bondage for me who am ever immutable[1] and indivisible, and established in the Self?

[1] *Immutable—kūta* means 'a heap', and *kūtastha* means 'remaining like a heap'; hence, immutable and eternal.

कोपदेशः क वा शास्त्रं क शिष्यः क च वा गुरुः।
क चास्ति पुरुषार्थो वा निरुपाधेः शिवस्य मे ॥ १३ ॥

निरुपाधेः Free from limitation शिवस्य absolute good मे for me उपदेशः instruction क्व where शास्त्रं scripture वा or क्व where शिष्यः disciple क्व where गुरुः preceptor वा or च (expletive) क्व where पुरुषार्थः object of life वा or च and क्व where अस्ति is.

13. Where are instruction and scriptural injunction, where is the disciple and where is the preceptor; where, indeed, is the object of life for me who am absolute good and free from limitation?

क चास्ति क च वा नास्ति कास्ति चैकं क च द्वयम्।
बहुनात्र किमुक्तेन किञ्चिन्नोत्तिष्ठते मम ॥ १४ ॥

अस्ति Existing च (expletive) क्व where न अस्ति not existing वा or च (expletive) क्व where एकं unity च (expletive) क्व where अस्ति is द्वयम् duality च and क्व where (अस्ति is) अत्र here बहुना much उक्तेन by saying किम् what need मम from me किञ्चित् anything न not उत्तिष्ठते emanates.

14. Where is existence, where is non-existence; where is unity, where is duality? What need is there to say more? Nothing emanates from me.

Aṣṭāvakra concludes his teaching in this verse and presents his philosophy in a nutshell. He accepts the reality of the Self alone. There is no world. Nothing exists besides the Self. There is no appearance even, for appearance is brought about by ignorance; and the negation of appearance can only take place in ignorance.

Yet Aṣṭāvakra does not recognize ignorance either, for the assertion of ignorance implies the existence of something other than the Self. He does not recognize either bondage or liberation. Thought creates bondage, and liberation is consequent on the thought of bondage. But true knowledge transcends this cobweb of thought. In truth there is neither bondage nor liberation: these are only states of mind. The Self is ever free, unaffected by any state of mind.

Thus, according to Aṣṭāvakra, there is but One Reality, the infinite, indivisible Self which is Knowledge Absolute, Bliss Absolute. The realization of the Self is the only *summum bonum* and in this alone does life find its fulfilment.

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